CHILD STUDY

A JOURNAL OF PARENT
EDUCATION
NOVEMBER 1930
VOL. VIII
No. 3

◆

FIFTEEN CENTS THE COPY — ONE DOLLAR THE YEAR

RELIGION IN THE PRESENTDAY HOME

THE EDITORS' PAGE . . . . *Harry Emerson Fosdick* 62
MANY QUESTIONS . . . . *John Lovejoy Elliott* 64
HOW SHALL WE THINK ABOUT RELIGION *William H. Kilpatrick* 67
WHEN CHILDREN ASK ABOUT GOD . . *Sophia Lyon Fahs* 70
RELIGION AND THE ADOLESCENT . *Grace Loucks Elliott* 73
SOMETHING ABOUT SUNDAY SCHOOL CHILDREN . . . . . *Angus Hector MacLean* 75
THE RELIGION OF A SCIENTIST . . . *Floyd H. Allport* 77
MAY A PARENT SPEAK 80
NEWS AND NOTES 81
PARENTS' QUESTIONS AND DISCUSSIONS 82
IN THE MAGAZINES 84
BIBLE STORIES FOR CHILDREN 85

CONTRIBUTORS

Harry Emerson Fosdick: Pastor, The Riverside Church; Professor of Practical Theology, Union Theological Seminary, New York.

John Lovejoy Elliott: Head Worker, Hudson Guild; Leader, Ethical Culture Society, New York.

William H. Kilpatrick: Professor of Education, Teachers College, Columbia University.

Sophia Lyon Fahs: Lecturer in Religious Education, Union Theological Seminary, New York.

Grace Loucks Elliott: Author of "Understanding the Adolescent Girl," and co-author of "The Sex Life of Youth."

Angus Hector MacLean: Professor of Religious Education, St. Lawrence University, Canton, N. Y.

Floyd H. Allport: Professor of Social and Political Psychology, Syracuse University.

The articles in this magazine are copyrighted and must not be reprinted in whole or in part without permission.

THE FORECAST FOR DECEMBER

CHILDREN'S FRIENDSHIPS

EDITORIAL
Angelo Patri

THE CHILD AND SOCIETY
Phyllis Blanchard

PRESCHOOL FRIENDSHIPS
Robert C. Challman

THE FRIENDS A BOY MAKES
Paul Hanly Furfey

THE FRIENDS A GIRL MAKES
Helen D. Richards

EDITORIAL BOARD

Zilpha Carruthers Franklin
Josette Frank
Sidonie Matsner Gruenberg
Marion M. Miller
Cécile Pilpel

◆

Cora Flusser
Advertising Manager

Lou MacKibbin
Circulation & Production

Contents of previous issues of CHILD STUDY *are indexed in "The Education Index."*

CHILD STUDY entered as second class matter March 8, 1926, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Copyright 1930 by Child Study Association of America, Inc., 221 West 57th St., New York, N. Y. Monthly, September to June.

The Editors' Page

PROBABLY the most critical and determining situation for religion today exists not in our churches but in our homes. Religion could and would survive the breakdown of our churches, and would produce new and better ones, but religion cannot survive the breakdown of family life.

NOT ONLY is Christian phraseology drawn from the home, so that we think religiously in terms of fatherhood, sonship, brotherhood and love, but the family is essentially the place where basic attitudes toward life are most contagious. No other influence, therefore, can effectively sustain religion if our home life becomes irreligious, and only a blind man can fail to see that multitudes of our American families are shouldering off their religious responsibility.

SOME parents say religion is an intimate, personal matter, which every child has a right to choose for himself, and that they propose to leave the child neutral while he is growing up and then let him freely select his own religion. Anybody who knows child psychology at all knows how absurd that proposition is. Even if we wish to we cannot keep the child religiously neutral. Religion is not an addendum appended to life; it is the spiritual atmosphere and climate that pervades the whole of living; and as soon as a child is born in any home it begins creating in him a spiritual climate, teaching him basic reactions to life, attitudes toward life, feelings about life, which inevitably enter into the very substance of any religion which he ever will possess.

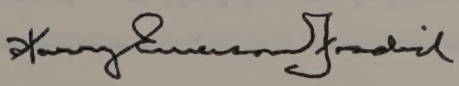
FOR parents to avade the responsibility involved is as much a betrayal of their trust as it is to evade their responsibility for teaching children about sex. Sex is so central that our reactions to it color the whole of life for good or ill. And just because it is so intimate and personal no child can be neutral. If we do not shoulder our responsibilities as parents and teach our children what sex means at its best, they will pick up information somewhere else. The more's the pity! So with religion, no child remains neutral. One of our leading psychologists, making a school examination in children's thinking, found that two little souls had even gotten some major religious ideas from the pictures of the devil on tins of deviled ham on the pantry shelves.

THE SPIRIT of religion is a fire passed from one life to another, not primarily by instruction but by kindling, and in a good home that process is most effective. Conscious instruction may be given in a church school, but the only deliberate teaching which amounts to much in religion consists in explaining to a child the history, meaning and reasonableness of something which he already has vitally caught.

TAKE one doctrine of Jesus, the sacredness of personality. Whether in man or woman, king or slave, saint or sinner, all personality, said Jesus, is sacred. Whatever is most distinctive and original in Jesus' message radiates from that center; and one cannot understand His conception of God, His ethical teachings, or His practical program of life, unless one understands that. Nevertheless, take a little child and set him down before that statement as a doctrine and try to teach it to him! Get the matter logically set out; all personality is sacred. Arrange the corollaries and make a neat, dogmatic lesson of it. How much will the child really learn in that way? What a child gets about the sacredness of personality he chiefly absorbs from the way his parents live with each other, with the household servants, with their friends and enemies, with folks of other colors, other races, other classes. If we see a child to whom personality really is sacred, across all the lines that divide us prejudicially from one another, so that he counts nothing human alien to himself, we may be sure he caught that from somebody. Moreover, conscious instruction about it will be valuable in proportion to the vitality of the contagion.

NOTHING can replace the home in religion. Modern parents in shoals have been abandoning the religious training offered by the churches. Fathers have preferred the automobile or the golf course to the sanctuary and mothers have followed, or, becoming modern on their own account, have espoused some *ism*, all the way from positive atheism to general indifferentism. One way or another a large proportion of the children of the United States today are being reared without any religious training worthy of the name. When, however, the pendulum swings far one way it is time to expect it to swing the other. Things are not going well with the moral character of America on the basis of irreligious family life, and irreligious education. Many fathers who are not particularly worried about themselves, although probably they ought to be, are deeply worried about their sons. One hears parents lamenting the lack of something in their children—they are not quite sure what—which they had in their youth, something stabilizing and directive that produced quality in character and purposefulness in life. They vaguely suspect that it may have been the religious influence in their home. They wish that their children had something like it. They are certain that their children need it.

LET us hope that this renaissance of conscious need may bring a corresponding movement toward the re-orientation of family life around a vital religion.



Many Questions

JOHN LOVEJOY ELLIOTT

THE REQUEST for this article for CHILD STUDY began with the statement: "You will be interested, though doubtless not surprised, to know that of all the questions upon which parents in study groups have asked for guidance during the past year, the question of 'religion in the presentday home' has stood out as of paramount importance."

It is always possible to answer a question just with words; but it is never a fair thing to do unless the question is asked just with words. It would be almost indispensable to know what was in the minds of the questioners who asked for guidance for their children in the matter of religion. What did they really want? What price were they willing to pay, in time and thought, in change and growth? For it is only out of time and thought, change and growth, that the question in regard to religion can be answered.

Religion is talked about and thought about in many ways, now as always. Probably those who asked the question had themselves many different grounds and reasons for asking. They may have wanted answers to difficult questions which had been put to them. They may have wanted to know how to keep their children in line with what they and their ancestors had been taught. In these times when so many parents are crowding all kinds of "culture" into the minds and lives of children, it is sometimes thought that religion is just one more possession, along with language, music, play and social opportunities, which every child should have.

It may have been that the questioners were ready to complain that their own parents had neglected what they called their "religious education" and wanted something for their children which they had not had, and about which they cared perhaps not very much.

It is certain that from such earnest men and women as those making up child study groups, the questions were serious, but it may be supposed too that many of them were requesting information and help in a matter in which they themselves were not deeply prepared. Some, perhaps many, may have been troubled by the problem of helping their children to reach a really fine outlook on life and were disturbed that from their associates, schools and even from the home, help and guidance might not be forthcoming.

The conflicts in homes today have not usually a religious basis, although these do sometimes occur where the religious life of the parents or the school or the community has been reduced to a hard and fast formula which the children or young people cannot accept. Usually conflicts are because of formulas or patterns of conduct. There is nothing so neat, so convenient and sometimes so useful as a formula. Statesmen are trying to find formulas which will settle international difficulties. If the baby has trouble with indigestion, the doctor is supposed to work out a formula which will help. We are used to these solutions, but in the matter of religion, formulas cannot be learned and taught as they are in medicine and mathematics. Some years ago, a company of Japanese called on Max Müller, the great historian of religions, and told him that Japan's great need was that for a modern, national religion, and out of his great knowledge and learning would he please make one for them.

If it is evident that a national religion cannot be written by an individual, but has to be developed through a long period of time by a race or nation; much the same thing is true of the faith of an individual. It must be a product of growth, of thought, of formulation and reformation. A person should be encouraged to work out his own formulas but never be forced to accept those of another; for religion is primarily a matter of personal experience, and not merely an intellectual statement. Its meaning cannot be expressed by ceremonies, ritual or forms of art, although these

may be useful in creating a congenial atmosphere. The eternal essential of religion is an attempt to create a point of view for oneself which shall be adequate for the best possibilities of life. Probably there is nothing more important for the peace and growth of the individual than to make this struggle for himself. And children and young people are surely entitled to the best help that we can give.

Freedom with Guidance

LAISSEZ-FAIRE methods so common today, do not suffice. There is the story of a mother who was interrupted by an excited child bursting into the room and saying, "Mother, the Jones children say there is no God! Is there or isn't there?" To which she answered, "Well, some say there is, and some say there isn't. You'll have to make up your mind for yourself."

And this illustrates a common attitude. If it is wrong to force or attempt to force religious formulas on a child, it is equally wrong to deny them the understanding and the experience which is requisite to achieving the great goal of having the faith that sustains and guides and helps to the highest levels.

Religion deals with the widest and deepest harmonies among men and with the universe. Modern psychology and education have done much to establish and show the way toward harmonies between individuals, especially in homes, and in a way this may be considered the first step in religion. The primary aim with the wisest parents and teachers is that the child may be well adjusted to the personalities with which he is in contact. The primary aim of religion is that a person might widen this harmony until it embraces those outside one's immediate contacts and the whole realm of living and of thought. But this adjustment cannot be to the universe as something vague; it can only be accomplished through the relations, first, that are nearest, and then through the wider circles to the most ultimate goals. The founder of Christianity asked His disciples how, if they did not love their brothers whom they had seen, they could love God whom they had not seen.

The best home might be said to be that where the best and highest types of friendship exist. From the religious standpoint, the adjustment of the home to its environment, its relation to other homes and families, to the community and to the larger world, would be evidence of its best spiritual achievements. If it can be taken for granted that with the help of modern education and science, progress has been made in the matter of the adjustment of individuals to each other, the problem that remains is the consideration of how the home can be made to serve and promote the growth into the larger life. Neither modern education nor science has considered the way in which the family adjustments are to be made, but without this growth the personal adjustments lack their finest objectives. It is the consideration of how the home can be made children, when brothers and sisters, teachers and pupils, understand each other, help each other to face reality and to give each other the chance that each one needs. But this is no final goal. The individual adjustment is only a partial development. Only when individuals can work with each other toward the achievement of the highest common purpose, when they perceive and participate in the overarching task of humanity, can the greater harmonies be perceived or preserved. Just as in the case of the individual, so in the relationships of the family, there has to be a means, ordinarily called a "mechanism," for reaching the desired ends. One of these means is the spirit of friendship which should exist in the family, not simply between members of the family but a spirit of friendship which unites with other families. A natural place for establishing the larger relationships is the home, and to a lesser degree the school.

Friendship as an Ideal

THE ODYSSEY and the Iliad were the bibles of the Greeks just as the Old Testament was the sacred book of the Hebrews, and in them the significance of friendship is described and illustrated. If we could make not only the idea but the actual presence of friendship, especially of the tried and proven kind, exist in the home, a great step would have been made toward the creating and upbuilding of the spiritual life. These personal contacts are now, as they have always been, the primary and chief means of conveying the better elements of religion and life.

It has always been astonishing to observe the regularity with which children of Catholic, Protestant or Jewish families become members of the Catholic, Protestant or Jewish faiths—and this is due to personal associations. It is the same now, even in these days of freedom and pronounced individuality. Through personal association children can be led to an interest and belief in any spiritual point of view. If we are not trying to force upon the children religious formulas, if there is not the same ground for satisfaction in having them become

members of or converted to some religious faith or sect, there is as much need of creating the fellowship which leads to the larger adjustments as there ever was, and this may be accomplished through the effect of personalities.

In developing a religious life in a family, I would put the existence of the spirit of friendship in the first rank. I would mention next the social activities of the family, not meaning that kind of social activity which goes with the fashionable, but those activities of the father and mother and the friends which have to do with the political, the economic, perhaps even what has in the past been called the "philanthropic" interests. Although there may always be the exception, the rule is that those who are interested in the community life have come from homes where these interests have existed for a long time. From the families of the Gracci, through the ruling and reforming families of England, to our own Adams and Lowell families, this has been true.

Like Father, Like Son

It is possible for a teacher in school not only to recognize the quality of the personal life of a family, but to make a clear picture of the attitude of the family, to know their table conversation in regard to political events, to strikes, to social reform, to religious change, by noting the attitude of the pupils. The child from the family of the conservative and the child from the family of the radical group are easily recognized by their conversation. There are exceptions, but they are rare. The child learns early his charity of thought and action, his political courage, his economic standing, and as a rule never departs from it.

The attitude toward the common life of the community plays a tremendous part, not only in the life of the child but in the life of the community itself. It is no accident that Jane Addams remembers the day of Lincoln's death by the look on her father's face when he came home after hearing of the tragedy. These personal events unite the individual permanently with his community and nation. It is the attitude toward the events of a public nature which to a great extent determines the spiritual life of the individual by making him an integral part of the larger life beyond the merely personal.

And lastly, and perhaps most important of all, I would speak of the contact of the group with great ideas. When one connects the thought of the child, perhaps the little child, with the notion of great ideas, there may seem to be a strange incongruity, but great ideas in certain forms can be conveyed even to little children, and the means for doing it in the right way are easily at hand. We think today of religious ideas as necessarily conveyed by creeds, sermons, lessons, by heavy tomes, but these are adult conceptions and in the main to be avoided. The earliest way of conveying the important notions was the best. From the beginning it has always been folklore which has conveyed the ideas and helped to convey the experiences of religion.

All the stories of Greece, Rome, of Palestine and the Orient, given to children to read are valuable, but they are infinitely more valuable if there can be family reading aloud, and this in the earlier days, in the nursery or at some quiet place is always possible. As I go over the list of homes where there is a fine life, whether it be called religious, or just simply human, it is astonishing in how many of them it has been the practice to read aloud. Next to the presence of friends, the participation in common home and community activities it seems to me that reading aloud is almost the most valuable means of developing a deep sense of unity. Of course, I would not minimize the family celebration or the community festival, or the value of music in creating the common life, but these are dependent on special talents, special occasions. Books, reading, can be the pathway for all.

The Divine Spark

The thrilling thing to me about the questions which called forth this number of Child Study is the reminder that there is something infinite about every human being. This infiniteness can have its unpleasant aspects in the eternal demands for more things, more amusements, more money, more prestige, but it has its sublime side in the eternal struggle of human minds which can be satisfied ultimately only by the greatest visions.

It is almost inevitable that a knowledge of the folklore, the literature, the bibles, must be left in part to the schools and the Sunday schools. But unless the home is at least in touch and aware of what these schools are attempting, the knowledge that is acquired by the children will have no roots in reality. The work of the best schools needs to be supplemented, and the life of the best homes needs to be deepened through common knowledge acquired either by family reading or some other means of acquainting each and every member with upbuilding and inspiring ideas contained first in folklore, then in literature and history, and in the books which have carried the message of religion.

How Shall We Think About Religion?

Not what shall we think about religion but how, is the key to religious adventure.

WILLIAM H. KILPATRICK

How to think about religion is a difficult question to answer, especially to the satisfaction of others. Probably no two people who think much about it think exactly alike. Perhaps it is impossible that they should. But the importance of the problem stands even surer because of the difficulty. If ever man needed integration of outlook and attitude, surely it is now.

The effort here made, however, is not so much to answer the question as to suggest a way of looking at it. Many do not know how to think about religion. Most have been taught that it is not to be thought about in an open-minded way but rather to be accepted on some basis of authority. Indeed "thought" and "faith" have often been opposed as essentially antagonistic. The opposite ground is here taken. We *must* think if we are to hope for a generally satisfactory position.

The procedure followed here is very simple, namely to take certain conceptions which figure prominently in religion and look at some of their most obvious historic variations. The conceptions for study are six in number—*God, the will of God, prayer, worship, faith* and *salvation.* That these hopelessly overlap and intermingle is most true, and the fact entails some undesirable repetition in the discussion. But in spite of all this the conceptions chosen seem to justify themselves as representing different aspects of the religious experience.

No matter how sincerely we may desire to be honest in the guidance of our children, we often lack the knowledge and the skill to think through our own perplexities. Dr. Kilpatrick here suggests an approach, taken from a chapel talk given before the students of Teachers College, Columbia University. This article is being published simultaneously by CHILD STUDY *(New York), The New Era (London) and The Intercollegian (New York).*

The Concept of God

Many men, many minds was perhaps never better illustrated than in the diversity of ways in which men have conceived the gods or "God" or "Reality" or reality. If we put the older and more naive outlook at the left end of a scale

E E′

we shall place toward E the polytheistic belief in many gods, patterned, it would seem, on the model of powerful humans. Speaking generally these have in high degree the characteristics, both the strengths and the frailties, of their times. They expect to be treated with respect, at times to be propitiated. They may require sacrifices. They are tribal and as such are likely to be jealous.

Next to the right, but itself spread over a considerable stretch, comes monotheism. Nearest to E in it we find a tribal deity. The Old Testament at its worst gives a good portrayal of this. Farther to the right comes the loving Father, still distinctly personal. His traits are in general more like those we admire among presentday men. Yet farther to the right God appears as impersonal, and this again is variously conceived. For some it is "the power not ourselves making for righteousness." For others it is "the Absolute," "the Reality," of Hegelian philosophy. To Spinoza it was "Deus sive Natura" ("God, or if you prefer, Nature"). Closer still to E′ we shall find simply the universe, no more. This it was that Margaret Fuller "accepted," which brought from Carlyle the famous *bon mot,* " 'Gad she'd better."

Some may object that so nonreligious a conception as the simple universe does not belong on the same scale with, say, the Christian God. In defense it may be replied that whatever conception of God the most orthodox may care to name, it is perfectly possible to find next to it toward the right another conception of God

differing so slightly that even this most orthodox one would accept it as permissible. And as "leg over leg the dog went to Dover," so here by steps no longer than this we can go step by step from this most orthodox position to the universe most simply conceived. If we were to stand the men themselves in a row, each would, as regards his conception of God or reality, "fellowship" his immediate neighbor in whatever faith he himself held, though many could name a position farther to the right which to them was clearly "heterodox." When we are studying how conceptions vary there is no place to draw the line so long as the varying is continuous. The element of deity present simply gets gradually less to zero.

The Will of God

THE DEPENDENCE of this important conception on the preceding is on the whole evident. Toward the extreme left we find more or less permanent taboos sacredly guarded. (These are apparently trial and error solutions to social problems made so slowly and in so distant a past as to seem to the simple mind quite beyond human contriving.) Along with these come also more temporary and even contradictory demands from the various deities as reported by their acknowledged or professed spokesmen.

This conception of the will of God may perhaps be generalized (from a point of view nearer to E′) as man's effort to get and organize the most inclusive and deepest meanings possible as to life and the universe so that in the light of this as a basis of valuation he may more reliably determine his conduct. The specific varying element seems to be the ever growing insistence that what is properly to be demanded of man shall be not arbitrary, but as deeply grounded as possible.

Prayer—Prayer is most obviously the correlative of the conception of God. Toward E we have the propitiation of fearful and perhaps hostile devil gods. Toward the right a (to us) more defensible deity, with prayer to fit. Still farther the conception of a loving Father, with prayer as "the soul's sincerest desire, unuttered or expressed." Toward E′, the unselfish effort at a search for truth.

Prayer is so personal and means such different things to different people that a satisfactory generalization is difficult if not impossible, more than to repeat that prayer essentially takes on the character of that which it contemplates.

Worship—Worship is very close to prayer, but still distinguishable. Toward the left, often fearful rites to horrible gods. Then pleasanter rites and ceremonies reaching up to the most beautiful and calming religious ritual yet devised. To the outsider the effect is not easy either to analyze or classify, but it seems probable that the "aesthetic" is present as a real psychologic factor. Mystical experiences seem to distribute themselves widely on the scale. Wonder and awe, to the right, pave the way for a "natural piety" as one faces the striking manifestations of nature. A generalization is difficult. It seems to be the aesthetic experience which a suitably sensitive soul undergoes as it confronts its insight into the God or reality aspect of life.

Faith—Where religion is a concern, the word faith perhaps best represents its crucial effectual presence. It, too, most obviously varies with its object. Toward the left, faith in the gods may often be closely bound up with tribal loyalty. Both here and farther to the right fear is a definite element, with obedience to personally given commands as the correlative virtue. Still farther to the right, it may be the personal acceptance of a "plan of salvation," perhaps logically defined and defended, perhaps only generally understood. Yet farther, the faith that the universe is favorable to the moral life (thus furnishing for those who so hold a surer basis for morals). Still farther comes such an active and satisfying acceptance of one's deepest insight into life as yields the personal integration needed for facing life's problems.

Salvation—This in a sense is the end and summation of all so far considered. In a way man has always sought salvation. So many and diverse have been the roads followed that to scale them is not easy. Toward the left, it has been the happy lot in this world or the next that man has sought. And the gods, many or one, have in intent often been used as means to that end. Farther along, the felt strain between human "natural" impulse and the divine command brought sense of sin as transgression. Salvation then changed its possible content. With some it might still be merely a saving from objective evil. With others the wish would rather be for release from sin with the sense of pardon and reconciliation, an at-one-ment with God. But this goes best with a personal God. Farther to the right, the sense of sin changes. Salvation then, to generalize in non-theological terms, is so to put life on the best attainable basis, all things considered, as to bring to it a satisfactory basic unity, both internal and external.

After this survey what is the situation? Do we conclude that man is "incurably religious"? In the aggregate, probably yes. Every individual? Prob-

ably no. What then do we mean by religion? It seems now increasingly clear that personal religion is a certain way of giving oneself to what one counts most significant.

And what is included in this "certain way"? What are the earmarks? Two elements seemingly present themselves. The one, that the religious man does in fact take this "most significant" to be his background basis as he accords value in life's decisions. Each decision is made in the light of its bearing on this "most significant." The other aspect of the religious life is the characteristic emotional attitude which accompanies it. The "most significant" has not been proved so in advance of trial. The religious man has chosen it so for himself; he wills it. It shall prove so. That it shall prove so is his faith, and he rejoices in it. He gives himself to it. He willingly and resolvedly hazards his life and the general welfare upon this faith. Often also as he contemplates this "most significant" the emotion of wonder or awe arises.

It needs only to be mentioned that we see in life every degree of this religious attitude. Many who count themselves religious have little or none of it. On the whole it seems safer to conclude that religion as defined above is not necessarily connected with any particular world outlook. Specifically it may or it may not accompany a belief in what others call God.

And what of the present, is it favorable or unfavorable to religion? Advancing knowledge apparently makes it increasingly difficult to hold to the older formulations. As they stand, these now seem a hindrance alike to the thoughtful and to the adventurous. An increasing number of the thoughtful simply cannot believe what satisfied their fathers. If religion means acceptance of existing creeds, then for those religion will go. The adventurous are slightly different, they may stand among the thoughtful but in addition they wish the adventure. If they are to give themselves they wish to determine the enterprise. How many wish this adventure, no one knows; but the number is probably increasing, especially among the thoughtful young.

Shall we then encourage religious adventure? To many the idea is highly repugnant. But "it is a condition and not a theory that confronts us." Advancing knowledge and modern life conditions are, no matter what we wish or say, actually changing people's conceptions. Moreover, a changing world adds many new complexities. Serious problems confront. It is simply suicidal to say that old conceptions will suffice. They will not. They are actually going. Reconstruction of religious outlook is inevitable, inherent in a novelly developing world. Such reconstruction has always gone on. It always will go on. Of course many take fright at the fact and resort to various "defense mechanisms," to use current terms, in their refusal to face the reality confronting. As well ask a child not to grow old or a mechanic to refuse to work on motor cars or a statesman to turn his face from our new political problems. Our world is a novelly developing world and we are precisely "refusing to face reality" if we refuse to accept it as such and act accordingly.

As for adventure in religion, every religious hero worthy the name won his place by his daring to do new and different things. And they were "despised and rejected" by the official religious leaders of their day. It may, I think, be claimed that adventure is the very heart of religious faith. The world needs it now as apparently it has never needed it before. But let no one mistake, it means a new conception of religion. We need adventurous souls capable of great daring.

Proving Philosophy by Faith

Does this identify religion with a philosophy of life? The two are related but the answer is no. One's philosophy is indeed one's deepest and most inclusive system of meanings, and in a certain sense one does live by his philosophy. Otherwise it is not his philosophy. But there is more to be said. The philosophy is the system taken as it were by itself to look at. One is religious or not according to the way in which he holds to this system or gives himself to it. The element of resolved faith is the criterion. Any philosophy involves a wider integration than is "proved" by the "facts." It is, we may say, a grand hypothesis. Religion depends on the manner and degree of accepting this hypothesis of life and its meanings. If a man says of his philosophy, "I cannot say that it has been 'proved' true, it yet needs verification in life. Moreover it is in fact yet in the making. But I accept it as a program. I stake my life and all in it, to live by it to prove it true"—if these words be truly spoken then this man's philosophy is a religion for him. It is his religion. If we note that a philosophy need not be a fixed creed but may be a program for action meanwhile and for further study all the while, then probably we can of each great philosopher say his philosophy was his religion.

A few words of more personal opinion or ad-

(*Continued on page* 84)

When Children Ask About God

SOPHIA LYON FAHS

FOND PARENTS, solicitous for the religious well being of their young children, have often been thrown into uneasiness by unexpected questions from the youngsters regarding religious matters. These questions, it must be said with truth, have not been without implications that spelled the possibility of doubt—and to many doubt means skepticism, and skepticism means wickedness. Hence the flutter of agitation when the questions come, a flutter not unlike that which shows itself when it is heard that whooping cough is next door or that scarlet fever is in the adjoining block.

In the home atmosphere created by such parental attitudes, little children are naturally reticent about putting their questions openly into words. As a result it has come to be a common belief even among religious leaders that normal children do not ask religious questions until they are nearing the period of adolescence. Repressing what is thought to be harmful, adults become blind to what they do not wish to see; as long as parents continue to go round in this circle in their thinking and practice, they make little progress toward an understanding of the religious problems of children.

With the coming of more democratic methods into the home, and with the lifting of the ban of guilt from evidences of doubt in religious matters, some parents have been discovering a surprising ability in even little children to ask pertinent and searching questions about religion. Dr. Pierre Bovet, after an extensive study of young children in connection with his work in the Rousseau Institute in Geneva, Switzerland, found children about six years of age asking so many religious questions that he came to the conclusion that among all children at about this period there is a "characteristic and spontaneous outburst of metaphysical curiosity; speculations regarding the origin of things, the first man, the creation of the world and of God himself." Dr. Bovet in *The Child's Religion* sees in this awakening "a crisis, at once intellectual and moral, comparable in many respects to the crisis of adolescence and that we are here facing a crisis of religious experience."

These children studied by Dr. Bovet had for the most part been brought up in a Christian atmosphere and had been taught the usual certainties of the Christian faith. Whether or not such an atmosphere stimulates or delays metaphysical curiosity is a matter needing further study. With a group of American children, also brought up in a Christian atmosphere, but in homes of considerable liberality of thought, we found that as early as three, four and five years of age children were asking philosophical questions regarding first causes, God, the beginning and the end of life.

"Who made the first cow?" "How do they make kittens?" "What was I before I was a seed?" "Who made the grass?" "Who made God?" "When we live after we die will we have to be seeds and babies again?" "Will I live as long as the sky?" These are samples of questions asked by three- and four-year-old children.

To children who have been given the concept of God as the answer to all their questions regarding the ultimate, the need for asking questions may possibly be lessened, provided this picture of God in relation to themselves is on the whole a satisfying one, that is, if it is in harmony with the world of their childhood desires and with the world of their actual experience. To most children, however, their present changing world of risk and unsatisfied longings is often in conflict with such an ideal world of perfect love as many Sunday school teachers describe to them. Even under the most harmonious circumstances, these children are not relieved of all problems. Their desire for a sense of safety and well being having been satisfied, their interest in the really fundamental mysteries of life and death may be shifted to a curiosity concerning this God of their imagination. What to the adult mind may be an abstract ideal, to the little child becomes a concrete image of a person just as real as if He could be seen. The task of harmonizing with the world of actual experience this picture of a perfect, all-powerful, all-knowing, all-loving person, nowhere to be seen, yet everywhere, is for little children extremely difficult. Their blunderings as they

struggle in the attempt seem to adults fantastic and sometimes shocking.

"Where is God? Is He in this closet?"

"If I hit God and punched His eye out, would He still love me?"

"God must have eyes because you say He can see us. He must have ears because you say He can hear us when we speak to Him. But He can't have any mouth because He does not say anything to us. Now, mother, you climb up Jacob's ladder tonight and find out just what God is like and tell me in the morning."

These are the puzzling proposals of three five-year-old children.

The way in which we as parents answer children's questions depends first of all upon our understanding of the significance of the question to the questioner, whether we see merely a request for information, or whether we see in the question a sign showing the direction in which the child mind is reaching. If we see, in this sending forth of questionings into wider and wider ranges, a symptom of a process essential to an expanding life, we will not wish to quiet the child's restive spirit with a superficially satisfying answer, lest he become complacent with himself and live in a narrow world. We shall rather find ways by which to encourage him to further questionings.

The Perennial Why

Everyone knows how little children constantly ask "why" questions, and questions such as these, "Who made this?" "How do you do this?" and "What is this for?" Entirely apart from the information acquired, these questions are significant as indications that the children asking them have taken the first steps in the scientific process. The queries represent a seemingly natural trust in the reasonableness of the universe, a belief that the laws of cause and effect hold. The questioners are setting forth on a quest to understand their world.

It is true that the little child does not realize the significance in his own out-reaching. If he did, he might say, "What really I am wishing most of all to find out is the real nature of my own personality and the meaning of life to me. This is a very, very puzzling and enticing world. Perhaps if I find out how some things have started or how they have ended, I shall understand what is now going on, and these understandings will throw some light on what I can do." Naively the child takes hold of this major baffling mystery, by asking of everybody and everything, "Why? Who made them? How? What are they for?"

To meet these first "why" questions by a mere "just because" or "it just is, that's all" or "that's the way God made them" is more than neglect to give the information sought. It is rather like pinching the delicate bud at the end of a stem. It is as though we said to the child, "There are no connections between things and events. Your world is made up of separate, arbitrarily determined units. Your world must be blindly accepted. Your quest to understand and to control it is futile." It is as if he had asked for bread and were given a stone.

A child of six asked his mother, "Why do trees have leaves?" She took him out to the tree he had been noticing from the window. Together they examined some of its leaves, its trunk and even a few of the roots. She explained how each part helped the tree. She found a few seed pods and initiated the child into some understanding of the life cycle from seed to seed. The boy's heart throbbed with the thrill of a new discovery. He felt he was beginning to understand what a tree really is. Then his mind made the leap so common and so significant. He asked, "And where did the very first tree come from?" Then the mother stood with her boy in unfeigned humility. Her spirit met her child's spirit in a new intimacy as they stood face to face before the mystery of the ultimate cause. She told him there were many more interesting parts to the story that went back a long, long way. She would tell him more some other day.

The wisest and best of men, however, could only guess what was at the very beginning. She thought and many other people thought that there must be Someone who understood everything and Someone who was at the very beginning. Sometimes this One is called God, sometimes the All-Father. Her son in asking this question had shown her that he was beginning to think like a man. He had asked a question that grown-up people were still asking. But there was something even more important than to make guesses about the very beginning, and this was to ask the sort of question he had first asked, "Why?" and "What is it for?" It was by asking just such questions that great men down through the years had learned better and better ways of living. This was a radiant day in the life of this six-year-old. His lesson in the scientific method and in religious appreciation had been one.

On the one hand, there are those among us who have found a way to separate in their thinking the spiritual world of ideal, immutable values from this present world of changing and hazardous experi-

ence. They can hold to the certainties of spiritual truths of universal significance and find in them a peace and assurance which give them courage to meet the vicissitudes of this present life. These will be able to answer children's religious questions with unfeigned assurance. Their task is apparently simplified. Their children will find a sense of well being and safety and inspiration in being firmly anchored to a strong and fine faith. This will be true, at least, as long as the world of fundamental desires and the world of actual experience for the child do not challenge the world of faith by the painful presence of thwartings, deprivations and undeserved tragedy.

If such a conflict arises, and the religious ideas are of an unchangeable kind, the child has three courses open to him. He may reject the religious ideas in toto. This will involve struggle, since his faith was first received from his parents and is wrapped up emotionally with the intimacies of the home. He may prefer to narrow his experiences and to keep himself in a world that he can still convince himself is safe and ideal. This will mean withdrawal from possible activities and a slowing up of the process of maturing. Or he may try to resolve the conflict by dividing his life into two parts—a spiritual part in which in thought his wishes are fulfilled, and the actual present realm of experience in which hazards are found and hopes are lost and where he is likely to be timid. Psychologists suggest, rightly or wrongly, that tragedy lurks ahead for the child who divides his life into two sections which do not harmonize or which are ill adapted to each other.

If we are among those parents who do not choose to keep life in two such separate compartments—the spiritual and ideal on the one hand and the material and actual on the other—and who find uncertainty invading even the realm of spirit, we probably have been considerably concerned as to how to answer children's questions. Our embarrassment is relieved only when we see greater values in the process of the child's search than in his finding satisfying answers.

Parents there are who appreciate so keenly the high values linked with the historical faiths taught to themselves as little children, that they feel as though they were robbing their children of a rightful heritage if they withhold authoritative religious teaching from them. These parents try to justify themselves in passing on, as true, ideas by which they themselves no longer live, while repressing an inward uneasiness over their own insincerity. They secretly dread the day when their children may discover the real beliefs of their parents. Perhaps, even from the first their children have felt the unreality back of the spoken words, and their suspicion has already eaten at the root of the tree of security the parents have planted. After all no mistake can be so disastrous to a child's sense of security as the injection of insincerity between parents and children.

Sincerity First and Last

Whatever our faith or however uncertainly it may be held, we have no need to be ashamed of it, provided we have been in earnest in our seeking for the best and do not indulge ourselves in the luxury of scorn or bitterness or complacency. If we have discarded certain aspects of traditional religious faith it has been because we have found other beliefs that seem to us nearer the truth, closer to reality—hence for us better.

To believe with Einstein that the universe is ordered and comprehensible is just as truly a religious belief to be respected as to believe that the universe is safe for the good. To believe that there reside in the universe unpredictable elements whose presence involves the risk of destruction of some good, and to believe that to some extent we, as intelligent human beings, have it in our power to put more order and more safety at least into our part of the universe—these are truly religious faiths to be as much respected as to believe that God's will is a finally fixed ideal which we can discover and follow. Parents of one type of faith are just as responsible for the answering of their children's questions honestly as are the parents of another.

Finally, whatever may be our own faith in the ultimate reality, whether firm and sure or mixed with uncertainty, it should be shared with our children as our faith and not as proven fact. Other solutions which men have found for these problems should also be shared appreciatively so that our prestige as parents may not overweigh the real value of our thoughts. It is better that a child should make his pilgrimage hand in hand with a leader who he realizes is seeing faintly through a mist than that he should believe himself led by one who is seeing clearly when in reality his guide's own vision may be but a mirage. A veil hangs before the ultimate for all of us as well as for our children. There is an intimacy of fellowship that comes between children and parents when children realize our inadequacies. This in itself brings a sense of security. The feeling that there is more meaning in life than anyone has as yet discovered stirs the flame of desire to seek for greater values.

Religion and the Adolescent

In seeking to express his sense of self, youth is universally interested in religious faith and fervor.

GRACE LOUCKS ELLIOTT

A PRIMARY consideration in understanding the religious development of adolescents is the fact that conduct which seems religious or irreligious may have but little religious significance. The adolescent's acceptance of or resistance to the beliefs and practices of those with whom he is associated is often more indicative of his attitude to important elements in his environment than it is of his religious attitude as such. Why young people do or do not go to church, why they do or do not believe in the Bible or in God is often a problem of parental or social loyalties rather than of religion. If adolescents revolt against going to church, the protest is likely to have more to do with their parents than with God. One very religious mother was much concerned over the repeated assertion of her eighteen-year-old son that he did not believe in God. His qualifying remark that he did not want her to hold his views was a clue to his agnosticism. Inquiry as to the occasions of his denials revealed that he made them when, for any reason, he needed to punish her for her treatment of him. For instance, when she turned on the radio to hear a sermon at the time he wanted to hear another program, he would usually remind her of his unbelief. It was a very effective means of punishment.

If, on the other hand, an adolescent goes to church and asserts his religious convictions it may mean, as Dr. Veeder remarks in *The Adolescent, His Conflicts and Escapes*, "an item in the building up of customary types of conduct, a series of settled ideas about unsettled things that give him a short path to things of paramount importance." Such settled ideas are often the roots of intolerance and conformity which stand in the way of future growth. Exaggerated devotion to religious tenets and practices suggests a denied self-respect or a need of personal power rather than devotion to God or real religious development. Allowing for these complexities, we should not take too seriously the seemingly final statements of unbelief on the part of an adolescent. It is more likely to mean that he has just begun to do his own thinking, or that he is beginning to recognize that he does not need to think as he has been taught, so is trying out the feeling of a contrary assertion. Essentially it means that he is in the process of coming to his own religious ideas.

This leads to a second consideration: namely, the differences in the situation of the present adolescent as he makes his religious adjustments from that of his grandparents or even his parents in their youth. The relation of the modern adolescent to God has different elements in it than the more simple and more narrowly personal, and often more dependent, attitudes of the past. The very "personalness" of the relationship is a different experience for the boy who reads *The Universe Around Us* than for his grandfather. It is a richer and more marvelous universe, when not only God and the angels but he as well, may start out on the wings of the morning. We must join with him in rethinking our thoughts about prayer and relationship to God, if they are to be consistent with the degree of self-reliance and skill in handling the resources of nature and of the social heritage which his educational opportunities are developing in him.

By the time she is sixteen, prayer will need to be re-interpreted by the six-year-old who, on being urged not to omit her nightly prayer for God's protection and help, replied, "No, I think I won't pray tonight. I've depended on God about long enough now. I'm going to try it myself a while."

Many of our present forms of petition will be strangely meaningless to this youngster who at six paid God the compliment of an assumption of responsibility often not accepted by adults. The individual's relation to the universe, in however personal terms this may be conceived, is a complicated experience, and unless the adolescent's growth is to be harmed, it cannot too quickly be put into intellectual concepts. Values, too easily accepted in any of his relations, are likely to cramp and warp his

creative efforts. As one eminent theologian has said, "Conception of God is one of the last things reached by people of any generation, and an adequate conception has not been reached by any generation."

While the religion of the adolescent is in no sense a separate phase of his development and while it must be understood in relation to his developing experience and his personality needs, it still is true that it is of the highest importance to the development of the adolescent that religion be a vital and effective part of his life; that it be for him both a way of life and a re-inforcement for living. It is at this time when the receptivity of the organism is most delicately adjusted that religion has its greatest opportunity. However irreligious his vocabulary may be, every adolescent faces the enigma of his existence and of the mysteries of birth and death; and in his more serious moments, he asks the meaning of life. His own struggle to a sense of his self-hood, and his own problems of adjustment to the larger life which adolescence opens to him give an immediacy to the question of his relation to the universe. The direction of the answers to these questions about fundamental realities is of the utmost importance. If religion offers merely an academic solution, it at once becomes divorced from life instead of becoming its vitalizing element. If religion means a way of living which does relate him increasingly and vitally to the life of the universe around him, it can become the dynamic and the control for the realization of life.

At Home in the Universe

For the adolescent religion should represent his formulation of his relation to the universe, and also his emotional connection with these facts of existence. It is here that religious training has often been much at fault, because it has consisted so largely of precept and creed that it has failed to touch the springs of motive and control. The newly awakened sensitivity to imaginative things, to rhythm in motion and words, to beauty of color and form, which comes with adolescence, is the very foundation stuff for religious development. At this point, religious education has often been blind or unintelligent. When Protestantism allowed art to be divorced from religion, she was sorely unmindful of her adolescent members. Unless the new interests and impulses of the senses are religiously tinged and activated, religion is at once ruled out of a large area of life. So it is necessary to rethink the kind of ritual that will soundly catch up the adolescent outreachings toward reality. It must express rather than ignore the emotions of sense and sex. It can contain nothing cheap or sentimental. But in avoiding this tawdriness too often religion has idealized love to a degree that removes it from the possibility of being actualized in experience, and indeed puts the idealized version into contrast with actual emotion. When this is done, the religious adolescent is on the way to becoming the neurotic man or woman of the thirties.

Learning to Be Alone

Religious education for adolescents in the past has stressed group activities, instruction and worship, and has often pioneered in its emphasis on group experience. At present, when school and community life offers increasing opportunities for contact with their fellows, religion must give more heed to helping individuals know how to be alone—how to get the perspective which can come only with enough calm and removal from the scene of action to be able to see its elements.

In this connection, it may be well to rethink the use religion should make of its exemplary or ideal characters. Allegiance to the qualities and values represented by a striking personality is often the most effective method of achieving the unity of personality for which the adolescent longs. Too often those, for instance, who have worshipped Christ have not given evidence of character results consistent with the degree of devotion.

The adolescent today comes into possession of larger resources in nature and in the social heritage than the adolescent of any other age. But these may turn out to be resources for his destruction rather than for his living. Religion has the task of helping the adolescent interpret and utilize these resources for the fullness of life. Further relationships involving friendship and love must be lifted by religion to their highest level, and religious devotion must be worked out in relation to their fulfillment instead of in substitution.

We need have little concern over the seeming irreligion of the adolescents. They may use a different vocabulary to express religion. But with few exceptions, they are eager and earnest in their search for the meaning of life and they do not want to miss life's greatest possibilities. They need from us courage to make the intellectual ventures necessary to formulate beliefs for the present age, and to realize with their greater knowledge and powers hitherto undiscovered possibilities in themselves and in God.

Something About Sunday School Children

ANGUS HECTOR MacLEAN

WE HAVE known for many years that Sunday school children have been listening to much talk from adults in the form of sermonettes, lessons from textbooks and stories. They have been busy making paper baskets and heaping them with make-believe fruit, coloring semi-ready pictures, carrying home miniature reproductions of great paintings, parting with pennies every Sunday, singing hymns, and reciting golden sayings from Scripture. Some of them love all this and wouldn't miss it for anything while others hate it and have to be compelled to submit to it. Some are responsive to suggestion and attentive, and others are given to wriggling and all sorts of irreverent annoyances. Some can recite what they hear, while others are blissfully and unconcernedly unaffected.

We have been in the habit of assuming that these activities were effective and necessary for producing men and women of robust, if not saintly, character. This has been the accepted process of making good churchmen and of perpetuating our sacred traditions and beliefs. But modern times has made many of us skeptical—even the most loyal are growing suspicious and inquisitive. "What effect has all our efforts upon character, churchmanship and faith in God?" is the question we are asking.

So it happens that the investigator has invaded the Sunday school and is already making discoveries which surprise us. For example, we are less certain than before that Sunday school children are in any way different from other children. Among the former, as well as the latter, is to be found the truth-teller and the fibber; trustworthy idealists, little cheats and fakers, heretics, conservatives and modernists; simpletons, morons and geniuses. In fact, Sunday school children as a group seem to be normal in every respect. For the most part, our efforts have been confined to impressing "The Word" by various ways and means upon the child's mind, believing this would issue in good works. Investigation has made us entirely suspicious of such a mode of generating piety, and already challenging experiments are afoot to discover and control the laws that govern the modification of behavior.

Among our easiest tasks is to teach religious ideas for their own sake. Most teachers and parents assume that in this narrow field we are succeeding. Viewing Sunday school children as a whole, it looks as though we have been successful, but successful at what? A brief review of some of the results of an investigation of children's religious ideas will reflect for us something of the true nature of the work in which we have been engaged.

There are certain ideas which children in general seem to have acquired from Sunday school, that is, in so far as the reactions of from five to six hundred children give cross-sections. For example, such ideas as that God is most like Jesus or a father in character, that His love for men and His patience go to the extent of willingness to forgive murder, that this love is extended to all people irrespective of creed, racial background, color or economic status, that it is also exercised in protective care over birds, insects, animals and men, that God is active in promoting a kingdom of goodwill on earth, which will eventually eliminate all strife, hatred and misery. Apparently our children are with us at every point where we have found it possible to agree among ourselves.

It is of no less interest to discover that the ideas upon which children most frequently disagree include the very issues upon which adults most frequently clash with one another. By way of illustration, approximately fifty per cent of the children agree and fifty per cent disagree with such statements as—that God actually appeared to the eyes of men in ancient times, that man evolved from lower forms of life, that the events cited in the nativity stories were actual occurrences, that Jesus was a Son of God in the same way Lincoln might be called a Son of God. These are all found among the outstanding differences of theological controversy.

But in addition to these easily explained echoings of this or that teaching, there are certain surprising peculiarities in the reactions of children. A great percentage of children hold conflicting ideas. Among the most common pairs of irreconcilables found in the minds of children are—that God desires of us willingness to go to war whenever our government asks us and that it is against God's will ever to en-

gage in war with intent to kill, that God's love is strong enough to woo a murderer into penitence and that it is characteristic of Him to strike a man dead on the spot by a bolt of lightning for cursing His sacred name.

This acceptance of contradictions, perhaps the most persistent and outstanding feature of children's reactions, is of the utmost importance for the light it may throw on its probable cause. Here we are in possession of no mean clue as to the source of the all too apparent confusion in the child's theology. Many contradictions of the same nature as those cited were found in textbooks and even in single texts containing only one person's views. There is scarcely a positive statement of belief to which children assented that is not to be found in Sunday school literature.

Through the Eyes of Childhood

CONTRARY to what many think, the Sunday school child's mind is not a melting pot where every new ingredient entering it merges to produce a new substance, but more like mother's handy-bag in which are placed thimbles, pins, buttons, bits of string, buckles and shoe laces for possible future use.

It would seem as if two characteristics of our treatment of children in Sunday school and the home were chiefly responsible. One is the belief that religion is for use mainly in adult life. If we sought to make our religion serve the demands of child life, we would be more careful in selecting our materials. Another is the fact that we have set out to give the child a series of impressions and not a continuous, integrated experience. We have turned children's minds into handy-bags rather than into mills to grind the grist we feed into them. With the exception of a few outstanding experiments and the popularization of the discussion method, there is little evident in teaching methods which aims to meet the need of intergrating the child's experiences into a maturing philosophy of life.

So far it would seem as though the investigation of Sunday school children was ultimately to issue in a disclosure of the weaknesses of adults. However, some of the reactions of children cannot so easily be paralleled among adults. Failure to grasp complex concepts is responsible for many childish notions. One child found it difficult to reconcile the idea of a personal God with the claim that He is everywhere. His mother undertook to explain, saying, "God is everywhere just as the wind is." The next day he was found punching the eye of a neighboring boy who would not believe with him that God and the wind were one and the same thing.

Sometimes peculiar ideas are due to other preventable misunderstandings. This was undoubtedly the case with the child who interpreted the celebration of Easter as meaning that Jesus arose from the dead once a year.

Sometimes unhappy ideas about God are offshots of the actual experiences children have had with God. A childless couple known to the writer adopted a young girl. When asked to say her prayers it was discovered she knew nothing about God. Consequently, the new parents undertook to tell her about God then and there. They explained that people prayed to Him to ask for the things they wanted. She immediately responded with joy and asked for a scooter, a pair of skates and a skipping rope. The parents then felt obliged to purchase the articles before morning to save the child from distressing doubt. This child believes firmly in the efficacy of this type of prayer.

Many small children think of God as a glorified organ of sight or hearing. "He sees all over" and "He has His eye all over" are typical statements. This is probably the fruit of experience with a disciplinarian God who so often has come to the assistance of harassed parents. A small boy defines prayer as "putting your hands under your chin and saying your prayers." He is almost certainly interpreting *his experience* accurately.

Children also hold ideas which adults do not often teach intentionally such as that God lives above the clouds or that Jesus is a baby. Again and again these can be clearly traced to hymns or the constant harping of teachers on favorite themes like "The Baby Jesus." Some ideas are also assented to by children, not because adults hold them but because they are implicit in the behavior of adults. By way of illustration—over eighty per cent of the children already referred to agreed that "There will always be poor and needy people, and all God wants us to do is to send them food and clothing and nice things at Christmas and Thanksgiving to show them that we love them."

There is also every indication that when children have had careful teaching they have responded to it. The groups among those tested who had had unusually competent leadership displayed unusual capacity which could not be due altogether to superior mentality. Here is a primary child who comes very near to scaling the heights of sophisticated Humanism. She says, "God is a spirit. He doesn't really live but gives you thoughts to do things to help people." Another who might satisfy the most modern of theists says, "God doesn't talk to you. He puts it in the spirit; you know what you can do and what you can get; what is good and bad."

The Religion of a Scientist

One who is both a scientist and a father takes us with him on his search for a religion for himself and his child.

FLOYD H. ALLPORT

EDWARD, aged five, stood gazing upward at the Ferris wheel as its great rim of cars with their motionless passengers swept, in gigantic silhouette, across the sky. He did not ask his aunt to take him for a ride but seemed lost in wistful meditation. "Auntie," he said at length, "if I was to go up in that Ferris wheel, do you think God would reach down and slap my mouth for swearing?"

This incident will seem to some, no doubt, an evidence of the deep religious conviction of our race. Others may regard it merely as a jocose fantasy of childhood. To me (I am Edward's father) it affords neither pious reflections nor amusement, but a serious question. There has been, I fear, some false teaching somewhere in the child's brief past. But surely modern church schools (and Edward has attended some of the best) no longer present the picture of an irate Jehovah. It seems equally certain that it was not portrayed to him by his mother's relatives. Yet the fact remains that he has been taught something; and this is what his little brain has made of it. We are careful in our secular education that there shall be impressed upon children only the most authentic masterpieces of art and literature, and the most carefully tested facts of science and practical experience. What perversity makes us crown this fine structure with a mass of superstitions? The fact that we have intended only to make a difficult subject clear to children does not mitigate the evil. Regarding the more practical, but less significant, questions of life we have learned, when confused or ignorant, to keep our silence. Why can't we be silent before children about God?

Many religious persons will pass over this episode with the remark that it is an unusual case, representing an aspect of religious education which we are trying to overcome. Religion, they will say, like anything else, has to be taught; and we cannot shirk our responsibility merely because the task is difficult. Most ministers assert that there can be no fundamental disagreement between religion and science. I have heard distinguished scientists say the same thing; and somehow I feel it should be so. But in proportion as I have tried to reconcile, intimately and in detail, the findings of laboratories with the creeds of churches, I have met with difficulty and discouragement. I have begun to suspect that the religion which people refer to as harmonious with science is not any actual faith at present known or practiced. It is religion as such, an abstract perfectionism under which is classified everything in life that is worth while.

Alas, then, for the mere layman, who, in his modest way must live a part of his life in each field. When these two points of view are brought sharply together within a single mind their antagonism is felt in all its poignancy. "Science" and "Religion" as institutions are at peace; but the individual is torn with doubt and conflict. Those who cannot live by bread alone will shun authority upon either side and will fight their way toward some honest solution. Many, however, will take the easier course of dividing their world into compartments. In one of these, the church, the clergyman with his personal God will reign supreme. In the other, that of technology and practical life, science will be the deity. The compartments of such a life are logic-tight. One can make assertions in one of them which are flatly contradicted in the other. In this sorry condition, in which, though directed by science in many things, one is in the last analysis ruled by a fear which no science can dispel, any sustained intellectual growth is impossible. One's science cannot be wholly brave, nor one's religion be wholly true.

Most discussions of this question proceed upon the assumption that our task is to reconcile two great fields of reality known as Science and Religion. The conflict is externalized and regarded as taking place between two bodies of objective and impersonal truth. This, I believe, is a mistake. Both science and religion are based ineradicably upon impulses within ourselves. They represent our personal struggle to conceive the world in two different ways; and beyond our own experiences we have no author-

Taken from an article of the same name in *Harper's Magazine* for February, 1930. The discussion in its entirety will also appear in book form under the title "Essays on Institutional Behavior."

ity for the validity of the doctrines in either field. Since our experience is continually changing and our horizons widening, science and religion as systems of fact have, at any moment, only the most ephemeral and precarious existence. The science of today is so different from that of two centuries ago as to be recognizable only in name; and the science of tomorrow will discredit much of the science of today. Religions also are changing, though in a more gradual fashion. Only the inner impulse, or spirit, of those two quests remains. Although no one can say that either the God of religion or the laws of science are at any one moment true, we can affirm that mankind in all ages has been, and will probably continue to be, both scientific and religious. The realization of this fact will simplify our problem and bring it into sharper focus. Instead of concerning ourselves with conflict between two abstract and largely erroneous systems of thought, we shall consider only the human urges which inspire the building of such systems, and the possibilities for their complete and harmonious expression.

Three Basic Attitudes

THE OCCASIONS upon which we leave our bread-and-butter interests and catch for a moment the deeper meanings of life seem to me to reveal three fundamental and distinct forms of experience. These are the scientific, the religious, and the aesthetic. The supermundane ideals to which they correspond, and upon which philosophers have built elaborate systems, are, respectively, the True, the Good, and the Beautiful. As to the possibilities, however, of their externalization we are entirely ignorant and unconcerned. We only know (and the knowledge is sufficient for our purpose) that human beings can, and do, approach their experience in these three different ways.

They are fundamentally distinct; and a well-rounded life consists no less in preserving their uniqueness than in harmonizing their differing expressions. No one of them can be adequately described in terms of another, any more than purple can be seen in its true quality by one who is color-blind to red. These three approaches, then, are roads which diverge. We can never get on to one of them by merely following along another. The experiences to which they lead are irreducibly unique. It may be that deep within us they emerge from some common wellspring of our personality; but that source, if it exsits, is completely hidden from us and is evidenced only in the living of a full and well-ordered life.

We have now a broader basis from which to discuss the development of a philosophy of living. To be ultimately satisfactory such a philosophy, it seems to me, must give play to each of these three attitudes, the scientific, the religious, and the aesthetic. Each must be realized in such a manner that its expression does not dominate or obscure the expression of the others. Any working conception which fails to accomplish this must, in that measure deny or frustrate a portion of life. Keeping this criterion before us, what can we say of various attempts to solve, from special points of view, the problems of science and religion? And what promise can be held out for a solution based upon these three tendencies of human nature? Our first concern will be with those who declare that the only true and sufficient guide is to be found in the scientific attitude toward life.

A moment's consideration should convince anyone that we do not live by science alone. The practical decisions which we have to make every day, dealing, as they do, with personal preference, moral values, and a feeling of proportion, lie entirely outside our scientific interest. One act, from a purely scientific standpoint, is as good as another, provided it involves no misconception of natural laws. Yet we are called upon continually to make a selection in our own conduct and in that of others. When we study the science of childtraining, we speak in terms of conditioned responses; but when we actually train a child we exhort him to be good. Both formulations are useful but for different purposes. One has scientific validity; but the other suggests to the individual a certain definite and useful orientation toward his social world.

One Track Minds

AS THE NAME of science is used by persons not fully understanding it to exclude other values of life, so the term religion harbors many who undervalue the aesthetic and scientific approaches. The word religion has retained from our early teaching an almost universal and cherished significance. The beliefs of some persons are admittedly crude and rudimentary; but every human being, even the atheist, is commonly regarded as having a religion of some sort. Now a word which can be stretched from the limits of orthodoxy at one end to those of atheism at the other cannot help but produce a lethargy of thinking. Views having the most violent contrasts can be smuggled in unchallenged, issues obscured, and conflicts left unresolved. Let us, therefore, draw our lines more sharply. Waiving the question of whether everyone has a religion as

dependent entirely upon our definition of the term, we may briefly consider two types of thinking with regard to this problem.

The exponents of the first of these views I shall call the strict religionists. For such persons religion is a settled system of beliefs and practices, ramifying both in their everyday conduct and in their conception of man's relation to the cosmos. It is not a tentative search for the best mode of living, but an accomplished fact, the one way to salvation, laid down by the author of the universe from the beginning of time. According to this view the ultimate reality, God, is synonymous with righteousness. To attain salvation, an interest in the world of nature and art, though perhaps helpful, is wholly secondary; we must strive toward moral perfection. This scheme limits religion squarely to the expression of the religious impulse. Since God is regarded as a transcendent being, an all-seeing and all-powerful creator whose nature is the good, the search for scientific truth and beauty can be valued only when they are subservient to the quest of goodness. A philosophy which treats all approaches to life as of equal value is here denied. Life is cast strictly in the religious mold.

Ever Changing Quests

In contrast with strict religionism are those few whom I shall call, for want of a better name, religion-seekers. This group has arrived at no conception of human conduct which can be logically related to the structure of the universe. Religion, for them, is not an accomplished plan of salvation, but something which they are continually seeking. It is not established truth, but a relative, dynamic affair, wrought out in the course of living and ever changing as life brings deeper insights. The religion-seeker has, to be sure, the same ethical impulse as the strict religionist; but, unlike the latter, he is unwilling to base his system upon that impulse alone. Salvation for him can be accomplished only by obtaining an equal satisfaction for his yearnings for the good, the true, and the beautiful. His religion must be a philosophy of life rather than an elaboration of the ethical impulse alone. What this ultimate unity of life may be, if indeed it exists at all, he has at present no inkling. Should it be found, however, it must permit him not only to aspire to it as noble, but to admire it as beautiful, and to investigate it disinterestedly as natural law. Without once altering its nature, he must be able to feel its reality in all three modes of his experience. No conception of God as yet formulated by mankind has fulfilled for him this requirement; and certainly the Hebraic conception as handed down through Christianity from the Old Testament is wholly inadequate. He is, therefore, seeking. And if it must still be said that he has a religion, then his religion consists in this search itself in a humble, tentative, and inquiring mode of life.

With the religion-seeker science, as I understand it, has no conflict; for his entire position rests upon the complete freedom to pursue every mode of our experience, with no one mode given greater claim upon reality than the others. The strict religionist, on the other hand, seems prone to the same errors as the worshipper of science. His method, only, is different. For whereas the latter contemptuously denies moral and aesthetic values, the former accepts art and science, and then destroys their identity by absorbing them into his own scheme.

The Mystery Within

To project a transcendental God of any positive sort, whether personal, ethical, scientific, or aesthetic, therefore, seems to me to be a denial of one portion of our lives by the deification of another. From these flights into the empyrean we must return, broken and incomplete, to that universal mystery which lies within ourselves. When we no longer externalize them, our urges toward truth, goodness, and beauty take on a new significance. We see them not as incompatible deities, each claiming the entire allegiance of the human soul, but as divergent yearnings of our nature.

Many will maintain that it is only by this childlike, concrete presentation that we can reach the untrained minds of the masses. This argument, however, strikes me as being based more upon convenience than upon fact; and in proportion as our present scientific education progresses, these conceptions will have to be discarded. Unless my son, Edward, shall basically reconsider his notion of God—it will not be enough merely to change it from that of a mouthslapping ogre to a benevolent Father—the potential scientist in him will never reach fulfillment.

It is in this scheme of things that the religion I am seeking must fit. Those symbols which help to focalize my impulses toward good and beautiful living I will gladly employ. But I will use them for what they are. However valid they may appear as guides of my own feeling, I will place upon them no unwarranted cosmic preeminence. Unless they fulfill the scientific approach they can never occupy in my life the place reserved for the investigation of the natural world. What is beyond the symbol—if

(*Continued on page* 86)

May a Parent Speak?

One of those to whom these articles are addressed adds a word to the discussion.

A FIVE-YEAR-OLD was looking at a volume of William Blake's drawings. Coming to a particularly impressive Jehovah, she asked,

"Mother, is this a photograph of God?"

"No, not a photograph, but the way that painter happened to think God looked."

"Did he ever see Him?"

"Not really. He just used his imagination. Many people believe God is a Spirit, not a person you can see."

"Which do you believe, Mother?"

"I believe God is a Spirit, dear."

"Well," with five-year-old finality, "I *don't*—I'm going to believe He looks just like this—at least until I'm a big girl."

Perhaps it was just as well this child felt capable of settling to her own satisfaction questions adults do not answer so unfalteringly. On the one side lies the whole of mysticism, of religion as an ultimate spiritual experience, and on the other lies faith as a need of childhood growth. But although their children's questions are very likely to lead them into the realm of pure metaphysics, it is natural and probably very wise for parents, faced with a practical problem, to put their own emphasis where it will be visibly effective. This is what we find in the present discussion.

First and foremost and running all through every page is the correlation of the religious life of the home with what in the terminology of another field we have come to call "mental hygiene." Child training and parent education specialists have been telling us with repeated and increasing earnestness that two essentials to the fruition of children's lives are a happy home and parents well adjusted to each other and to their circumstances. Very many parents who have been troubled by their own doubt of creeds and traditions will welcome this possibility of finding the "Kingdom of Heaven" so near at hand.

Another great source of help is the assistance given in making honesty seem practicable. Of course no one would question in theory that of all the ways in which honesty between parent and child is essential, none is more pressing than in regard to faith. In these papers the suggestion is repeatedly made that what counts in the quest for truth—our own and our children's—is not so much the final answer as it is the search itself.

These points—the paralleling of mental hygiene and religion in the home as practically synonymous descriptions of "the good life," and the fact that essential honesty is to be found more in the questioning than in the answer—these are only two suggestions typical of many which offer practical and much needed help in making religion a reality. But it will seem only to emphasize the importance of these actualities, if we re-affirm that they are not all.

This very problem, for instance, of honesty in answering children's questions about religion must make us consider whether a kind of religious life may be suitable and satisfying to grown-ups and yet mean less than nothing to children. We have learned from the psychologists that a sense of security is essential for the child's normal emotional development. Let us suppose that we, their parents, in deep sincerity consider ourselves "seekers" rather than "saved." Dare we take the risk of passing on our own sense of the Unknowable?

For the very reason that this is an age of questioning rather than of faith we are likely to devote ourselves to seeking a personally satisfying adult attitude rather than to satisfying the childhood need for security. It is significant that these discussions of religion in the presentday home have on the whole considered religion from the point of view of the parents' need as adults rather than from that of children's need for security and growth.

In much the same way we have also here touched only by implication on religion as the life of the spirit. The problem of religion in the home is something like that of life in the laboratory. Scientists have learned all sorts of things about the properties of living matter—physical, chemical, thermal and so on—but there is still a something that evades them. So with religion—we have analyzed its more tangible properties so that we can put them together again, but without this Something which escapes analysis, the religious life is not.

What can we do about it? Perhaps nothing except, as we go about the practical working out of the "good life," to recognize that in it we shall discover no final and easy "solution."

News and Notes

THE CHILD STUDY ASSOCIATION OF AMERICA recently sponsored a Three-Day Conference in New York City from October 20 to 22. The topics at the opening dinner, the conferences and round tables included "The Family and Fulfillment of Personality," "The Parent and the Changing Scene" and "New Trends in Child Development Research." Many well known educators took active part. Their discussions will be more fully reported in the December issue. The following comment is quoted from an editorial in *The New York Times*.

Conferences and Conventions

> "In the forty or more years of its existence the Child Study Association of America has made many changes in its methods and point of view. The three-day conference marks the peak of its development, though both leaders and members are more inclined to regard its present position as the point from which progress is to be made rather than the culmination of a long and admirable career. It is not surprising that they waste little time in looking backward. There is so much ahead of them. Science is daily putting more knowledge of heredity, growth, physical and psychic development within their grasp. It must be interpreted and used. Child study has now come to include parent study, and relationships of the family life have become the most important part of the work done by the association.
>
> "This is clearly shown by the subjects chosen for addresses and roundtable discussions at the conference. To one afternoon devoted to new trends in child development research there are two dealing with the family, fulfillment of personality, the parent and the changing scene."

Many additional conferences and conventions on progressive education and allied fields are being planned for the coming months. The National Council of Parent Education will hold its Biennial Conference for members at Washington from November 15 to 18. On February 26 the Progressive Education Association will meet at Detroit, Michigan, for its eleventh annual convention. In connection with the fourth biennial convention of the World Federation of Education Association in July, 1931, the International Federation of Home and School will hold its second biennial meeting in Denver, Colorado, to discuss the topic, "Common Objectives of Home and School," with special sessions on nursery, kindergarten, elementary and secondary schools, and social adjustment on all age levels.

Housewarming At New Headquarters

The Child Study Association of America, on Tuesday, October 14, held a housewarming at the new headquarters, 221 West 57th Street, New York City, at which the chairmen of the committees acted as hostesses. Exhibits of play and playthings, music, art, books, research reports, bibliography lists, and Play School material were arranged as demonstrations of the specialized exhibitions which the committee are planning for the coming year.

Study Group Registration

Registrations may still be made for study groups at Child Study Association Headquarters. Meetings begin the week of October 27 and will continue through March. Study groups covering the age range from infancy through adolescence are given under trained leadership, and are open to all active members of the Association upon the payment of a registration fee. The staff will be glad to give further information and to consult with prospective members.

Radio

The Progressive Education Association announces a series of radio talks given by eminent specialists over station WOR every Thursday afternoon at 2:15. All phases of modern teaching, school administration and parent education will be treated in a practical, helpful way. Among the speakers may be noted: William H. Kilpatrick, Lois H. Meek, Willard W. Beatty, Patty Smith Hill and Burton Fowler.

Staff members of the Child Study Association will continue to answer over the radio Friday afternoons at 3:15 P.M. the questions about which parents write for advice. Questions should be mailed to WEAF, 711 Fifth Avenue, New York City, or the Association's Headquarters, 221 West 57th Street.

Parents' Questions and Discussions

Parents' concern for the religious education of their children is often intensified by the fact that they are themselves uncertain of the way. In study groups their questions bear evidence to this uncertainty.

If we give a young child the sense of security in a personal God which he seems to need, is there not danger of having his whole faith shaken when, later in his childhood, he realizes that we ourselves have a different concept?

We can try, from the beginning, to give the child a more impersonal concept, though this is most difficult since the young child cannot think in abstract terms. He will, no matter what we tell him or how we tell it, interpret what we say in terms of his known experiences, which are necessarily personal and concrete. But, just as he learns in time to think more abstractly about other life values in his day-to-day experiences—to accept reality along many lines of thinking and feeling—so also he can be helped progressively to understand other concepts of God. Gradually we can help him to reconcile these various concepts and to relate them to his own particular needs.

How can tolerance for differing faiths be taught to children?

It might be questioned, first, whether it is really tolerance that we wish to teach our children—implying, as it may, a consciousness of superiority and something of an attitude of condescension toward the faiths or peoples who are to be "tolerated." Shall we not rather give our children an appreciation of other peoples and their beliefs so that they enrich their own thinking by their attempts to interpret man's relationship to man and to the cosmos?

For the young child such teaching will be done more by example than by precept. He will respect other faiths if we ourselves always speak respectfully and understandingly of them. The older child may be interested, through his reading of history, in the variety of religious experiences of the race.

In order to avoid dogmatic education, would it be wise to refrain from giving the child any definite religious teaching but rather expose him to different concepts and beliefs, leaving him perfectly free to choose from among them what best meets his needs?

It is impossible to keep a child from absorbing the dominant feeling tone of the home along this as along all other lines. If he senses in the home attitude the fact that his choice in this matter is of little importance, it is hardly true that we have left him "free" to make his choice. Furthermore, in simply "exposing" him to ideas without interpretation or guidance, we run the risk that he may base his choice purely on the superficial aspects of those concepts with which he comes into contact.

In all other matters, large and small, we give our children the benefit of guidance that is based on our own more mature judgment and experience. If then, in questions of spiritual guidance of life meanings, we give the child all that we ourselves have found to live by—and if we really do live by it—we may, without dogma or preceptual teaching, give him also an appreciation of other contributions from which he will be free to choose.

A child who, at home has been given a scientific interpretation of life rather than a religious one, finds that all of his companions hold accepted religious beliefs from which they seem to derive much satisfaction. He would like to believe as they do.

The problem implied here is a social rather than a religious one, the desire to be at one with the group possibly being the motivating force. The child can be helped to an appreciation of the differences in attitude and concept. But, more than that, he may have to be helped to a feeling of greater security in his own concepts, if they are tenable. He may, too, need to find ways of making himself acceptable to his group on some other basis than that of conformity.

Would it be harmful to allow such a child to attend a denominational Sunday school to which the majority of his playmates go?

If it means a great deal to the child to have this

contact with his group, there would seem to be no reason for refusing it to him, provided the parents feel secure in their own relationships with him. If there is an appreciative and receptive attitude on the part of the parents themselves, such an experience may prove to be an enriching one.

Sunday observance has become a cause of dissension in a family of which three generations —parents, grandparents and grandchildren— live under one roof. For example, the grandmother, insisting upon strict Sabbath observance, pleads that the children shall not go boating on Sunday when they go to the country for their summer vacation. The mother prefers to allow the children freedom in this respect, but defers to her mother's wishes in the matter. The children themselves want nothing so much on Sunday as to "go on the lake," since this is the only day on which their father can go along to teach them the techniques of sailing and paddling. They have come to hate Sunday as a day of prohibition and restraint. How can a suitable compromise be found to meet this situation?

The question involved here is one of deference to old age rather than of religious feeling. There seems to be little question that deprivation in such a cause would have effects that are too far-reaching to make this a wise course. Everything possible should be done to help the grandmother see the point of view of other members of the family. The children, on the other hand, need to be given a sympathetic interpretation of the grandmother's point of view. At least, then, there will be a basis of understanding even if an adjustment satisfactory to both cannot be achieved. If the issue must be met, it is important that whatever the children do shall be done not in a spirit of rebellion but on the basis of an honest difference of opinion. Their difference, then, will be not with the grandmother, but with her point of view.

In a home in which there is little religious observance, a fourteen-year-old girl has suddenly become greatly interested in a religious creed which has much ritual and ceremony. Her parents view her sudden interest with concern.

During adolescence there are vague stirrings and strange interests of the real source of which the child is hardly aware. There is, too, a great need for expressing emotions, and this need often finds its best expression in religious practices. A factor, too, may be found in possible dissatisfactions which the child feels in other human relationships or other fields of thought and emotion. In any case, we may not interfere with the religious interests and their expression at this time.

But we will do well to try to understand this child's needs and to meet them on their origin basis. Whatever she may eventually evolve for herself in religious belief or concept, it is our special concern to ascertain the underlying possibilities: to assure ourselves that her sudden intense interest signifies not a flight from deep emotional difficulties but something that has a firmer, healthier basis—a valid religious seeking. It would be wise, too, to make definite efforts to enlarge her horizons by interesting her in activities with her contemporaries which will give scope for other types of emotional expression, such as music, dancing or dramatics.

Two children brought up with all the observances of their religion have, one following the other, broken away from the traditional faith after the early years of adolescence. The mother is doing her utmost to keep her youngest child, now eleven, close to the faith so that she will not "stray" from it as her sisters have done.

This kind of breaking away from traditional observances, which so often occurs in adolescence, may be attributable to any of a number of factors. The scientific coloring of the age we live in, permeating, as it does, the young people's whole intellectual environment, makes for a questioning attitude toward all things not visibly demonstrable. Then, too, there is the cosmopolitan aspect of youth's environment today—in the public schools and elsewhere children are exposed to a wide variety of religious beliefs and racial customs, making it difficult for them to feel that their own is the only "right" one.

But aside from environmental factors there is also the nature of the adolescent to be reckoned with. That particular age is characterized by an attitude of criticism, and the rejection of religious observance may be simply an expression of the general revolt against whatever is established and authoritative. This feeling might be especially poignant if the child has sensed an insistence or coercion in the matter of religious conformity.

It is reassuring, however, to realize that in a home where there is a true living of the accepted faith, where outward forms and observances are regarded only as fitting expressions of inner meanings, she may seem to deviate in the forms and expressions of her faith.

In the Magazines

The College Student and Mental Hygiene. By Arthur H. Ruggles. Progressive Education, October 1930.

Mental hygiene in college is for the purpose of better understanding the causes of scholastic failure and social maladjustment; to help the individual to a better understanding of himself, his fellow students, and in turn toward adjustment to his educational program.

The Ideal Education. By Mrs. Franklin D. Roosevelt. The Woman's Journal, October 1930.

Education which has as its goal both health and character, cooperation with plans which foster physical development and individual social responsibility are the points discussed by the writer. Specific ways are indicated for the cooperation of school and home toward attainment of the goal.

Liberty and Discipline. The Times Educational Supplement, September 20, 1930.

The writer calls attention to the reaction in favor of education as training and discipline. The two schools of approach are interpreted: that of the libertarian and the disciplinarian. The fusion of the best elements in both schools is recommended.

Religion and Mental Health. By A. Eustace Haydon. Graphic Survey, October 1930.

This paper, presented before the First International Congress of Mental Hygiene, bases its viewpoint on the ideal of the "good life" on earth, the emphasis on the "this-worldly" existence with man's full functioning and confidence in his own powers. The gist of two papers by the Reverend Paul Hanly Furfey and Professor Harrison Elliott are also given.

What Is Adolescence? By Josephine H. Kenyon. The Parents' Magazine, October 1930.

Dr. Kenyon in this article emphasizes the idea of a health balance to meet the uneven development in the physical and emotional growth processes of adolescence.

What Is Willing Obedience? By Sidonie M. Gruenberg. Child Welfare, October 1930.

The second of a series of articles on "Training Our Children." A revised technique which clarifies existing conflicts between freedom and discipline. Questions for discussion and reading are appended.

What to Expect of the White House Conference. By Grace Abbott. The Parents' Magazine, Oct. 1930.

An editorial message with a brief review of the development of the Child Welfare Conferences of 1909 and 1919, and the significance on future child caring programs of the findings of the 1930 Conference.

Wife—with—Career. By Pauline Mandigo. The Woman's Journal, October 1930.

While public opinion has accepted the professional and working woman, the problem remains a difficult one. Adjustments of various types are described and recommendations for the establishment of more day nurseries and nursery schools are made.

How Shall We Think About Religion?

(*Continued from page 69*)

vice brings this to a close. What I now say will pain some. I am sorry, but nevertheless it seems right to say it. We must expect as more people think and think better that, while in some respects we shall move toward common opinions, in many others there will be actual increase of diversity. A true man's religion is perhaps his closest personal possession, in a sense his very self written in terms of all else. If we are to live together—and there is no other way—we must more and more each respect the other as a person. I beg you then to learn to allow other men to hold whatever religion to them seems honestly good. This does not mean that we are indifferent to truth. We shall seek the truth always, but always in kindly fashion, knowing that we may be mistaken, and respecting always other people in their opinions.

Still more specifically. Accept and believe, if you feel so impelled *after* consideration, whatever doctrines you will regarding God, immortality and the faith of your fathers, but as far as in you lies do not count any specific position regarding either as final or essential in your religion. If you do, you will probably find yourself in frequent fear for your specific doctrine, and less and less a seeker after truth and more and more intolerant of other views. It seems to be true that an increasing number of serious and intelligently religious people do not use the "God concept," do not "pray," and do not even know what "worship" means and are indifferent to immortality. These may be prophets of a new day.

Man, in the social aggregate, is incurably religious. We need, apparently as never before, adventurous souls to bring religious thought and practice abreast of the best otherwise known. Possibly this is the greatest need of our times.

The Bible and Its Times in Stories for Children

That Bible stories fill a real need in the child's emotional life is manifested by the strong appeal they hold for the young reader. Parents, increasingly aware of this need, are demanding of the publishers good versions, not only of the stories from the Bible but of the Bible itself, in editions which children can read.

From among the many recent publications in this specialized field of children's literature, we have selected the following short list as representative of the best. Only those adaptations which give the authentic Bible versions without personal or sectarian bias, and free from doctrine, have been listed here. An effort has been made, too, to select editions in which, though the original text may be slightly altered or abridged, the dignity and beauty of the Biblical language has been preserved, and in which literary quality is matched by good format, suitable print and fine illustration.

To the sheer beauty and inspiration of the original Bible stories, a knowledge of their inception and their historical setting gives color and vividness. For this reason there are included in the list a few outstanding books about the Bible.

Stories from the Bible

Old Testament Stories.....$2.50

By Eulalia Osgood Grover — Little, Brown & Co.

Short stories, simply told, clearly printed. 5 to 8.

When Jesus Was Born.....$.75

By Walter Russell Bowie — Harper & Bros.

A unique little book, telling the story of Christmas for little children.

The Children's Bible.....$3.50

By H. A. Sherman and C. F. Kent — Charles Scribner's Sons

Good edition, based on both the Old and New Testaments. Well suited to children's reading. The text is substantially that of the Bible. 9 and up.

The Bible for Young People.....$3.50

By Mrs. Joseph B. Gilder — The Century Co.

Based on both the Old and New Testaments. One of the best children's Bibles. Arranged from the King James version and retaining that format. 10 and up.

Bible Stories to Read and Tell.....$2.50

By Frances J. Olcott — Houghton Mifflin Co.

Based on the Old Testament, with references to the New Testament as well. Carefully selected group of stories suitable to be read aloud or told. 9 and up.

Bible Stories (A) Old Testament .....$.80
(B) New Testament ..... .80

By Edward R. G. Moulton — The Macmillan Co.

These stories are told in the language of the Scriptures with some omissions. Revised version used. Print only fair. 9 and up.

The Castle of Zion.....$2.50

The Garden of Eden..... 2.50

When the King Came.....1.75

By George Hodges — Houghton Mifflin Co.

The first two are stories from the Old Testament; the last is the story of the life of Christ. All three are simply told and well suited for children's reading. 10 and up.

The Story Peter Told.....$1.00

By Edith Ball — Henry Holt & Co.

A simple unbiased story of the life of Christ, for young children. 9 to 11.

The Older Children's Bible.....$1.25

Ed. by A. Nairne and Sir Arthur Quiller-Couch — The Macmillan Co.

Short texts from the standard version, including the story of Jesus, the Parables, the Psalms and Songs. 10 and up.

Stories from the Bible.....$2.50

By Walter de la Mare — Cosmopolitan Book Corp.

Old Testament stories retold for older children with this author's characteristic beauty of language and style. 12 to 14.

Books About the Bible

How the Early Hebrews Lived and Learned $1.50

By Edna Bonser — The Macmillan Co.

A simple narrative emphasizing the social life and history of Old Testament times. Copious footnotes. 12 to 14.

The Graphic Bible.....$2.50

By Lewis Browne — The Macmillan Co.

A number of very clarifying maps gives this history

of the Jews and life story of Jesus a different and interesting approach. For the more mature reader and as a reference book for the younger reader.

Stranger Than Fiction.....**$2.50**
By Lewis Browne The Macmillan Co.

A dramatic and realistic history of the Jewish race. For the twelve-year-old as well as his parents.

The Boys' Ben Hur.....**$2.00**
By Lew Wallace Harper & Bros.

A stirring and romantic novel of the time of Christ. This somewhat abridged edition of an old favorite will appeal to the young reader of twelve and up.

The Story of Our Bible.....**$2.50**
By Harold B. Hunting Charles Scribner's Sons

This is an account of the Bible in the making, describing how the various books were written and preserved through the ages. For the mature young reader and his parents

How the Great Religions Began.....**$3.00**
By Joseph Gaer Robert M. McBride & Co.

A well balanced history of the religions of the world and their leaders. The understanding spirit of the work and the readable style make it valuable for the young reader as well as his parents.

ETHEL H. BLISS
HELEN W. FRENKEL
GRACE G. EPSTEIN
Children's Book Committee of the Child Study Association of America

The Religion of a Scientist

(*Continued from page 79*)

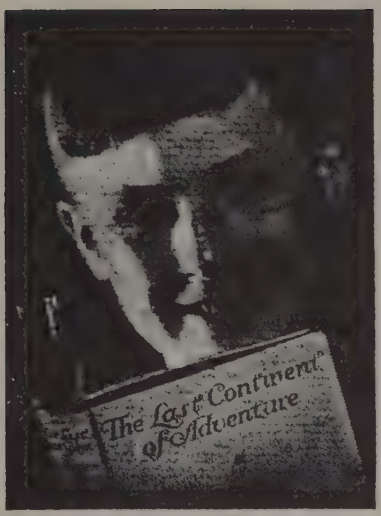
anything is beyond it—I may never know. I only know that upon this side, and given formulation through the symbol, lie the strivings and urges of my nature. The eyes of the emotions give us necromancy when they view the stars; but they descry, through symbols, a true revelation of that which is within ourselves. Much, indeed, does such a religion leave to be explained. Many will doubt whether it can be called a religion. But though less lucid than the doctrine of the churches, it is more satisfying to me; for it affords me a broader appreciation of what life means.

Spiritual Adventure

THE ISSUE when rightly seen cuts deeply. The trouble with my religious training was not merely that I had been taught the wrong kind of religion, but that any religion known to man would have been too narrow for the role in my life which such teaching was made to play. If the quests

(*Continued on page 88*)

Two of many
PLAYTHINGS FOR THE NURSERY AGE
In our special Pre-School Section On the 4th Floor, In the Toy Department
MACY'S
34th Street and Broadway, New York
CART OF COLORED BLOCKS—$1.98
TULIP PEG CART—$1.39



Give *this* Year-Round *Character-Building* Enjoyment

Junior Guild Membership Brings Christmas Every Month, A Splendid New Book Chosen By These Reading Experts

WHAT a wonderful gift for your boy or girl—membership in the Junior Literary Guild. Extends the joys of Christmas over the whole year. Provides a program of varied, balanced reading as enjoyable and thrilling as it is worth while. Saves you time and money as well as concern over your son's or daughter's reading.

An Extra Book FREE for Christmas

Though Junior Guild Membership is a year-round gift, new members receive a very special package for Christmas—*five* different things to put under the tree. One is the regular December Junior Guild book. Another is a *second* outstanding new book sent as a Christmas present from the Junior Guild.

There is a beautiful gold and enamel membership pin. There is also a package of book plates to encourage pride of ownership. The fifth Christmas surprise is the December number of the Club magazine, YOUNG WINGS, which so greatly adds to the enjoyment of the Junior Guild books by telling about the authors and how the books came to be written.

Much as this gorgeous Christmas package will please your boy or girl, it is only a part of Junior Guild membership. *Every month*, the postman brings a package containing the current issue of YOUNG WINGS and the new book which the Editors have selected for his or her age group from all the juvenile books about to be published.

At a Great Saving to You

What you are now spending for *six* books for your boy or girl pays the full cost of these *twelve* outstanding new books, one each month for a year. The extra book, the selection service of the Editors, the delivery service, the Club pin, the book plates and the monthly magazine are all *free*.

Was there ever a better gift for a boy or girl? Find out about the Junior Literary Guild. The coupon brings an interesting booklet. Fill in and mail it today. You will be under no obligation.

The JUNIOR LITERARY GUILD

55 Fifth Ave. **New York, N. Y.**

Canadian Representative: McAinsh & Co., Ltd., 60 Front St., W., Toronto, Canada

EDITORS OF THE JUNIOR LITERARY GUILD

MRS. SIDONIE M. GRUENBERG - - - CARL VAN DOREN
HELEN FERRIS - - - MRS. FRANKLIN D. ROOSEVELT
ANGELO PATRI - KATHERINE ULRICH - HARFORD POWEL, Jr.

Every Month a New Book is Selected by the Junior Guild Editors for Each Reading Age

Boys and Girls 6, 7 and 8
Boys from 12 to 16

Boys and Girls 9, 10 and 11
Girls from 12 to 16

THE JUNIOR LITERARY GUILD
55 Fifth Ave., Dept. 69—C.S., New York, N. Y.

Junior Guild Membership seems like a splendid gift for a boy or girl. Without cost or obligation on my part, kindly send me your booklet which gives complete details.

Name .....

Address .....

City ..... State .....

Son's or Daughter's Name .....

The Religion of a Scientist

(*Continued from page* 86)

of the true, the beautiful, and the good are irreducibly unique in our own lives, and there is no way of experiencing their unity, how much less can we conceive of a God who embraces and solves this mystery within himself. And if it be objected that that is just what God is—a mystery—we should reply that we ought humbly to regard him as such. Few religionists would maintain that in the average church service God is represented as an Unknowable Something whose salvation for humankind is as fully realized by science and art as by faith and the pursuit of righteousness.

The Good Companions

As for those who launch out in quest of adventure, I gladly join their company. The old distinctions of good and evil, matter and spirit, God and man, we would now approach at a more basic level. Both poles—man's aspiration and the symbolized God toward whom he aspires—are swallowed up into a larger unknown. Transcendentalism collapses, dissolves, and disappears in the sea of our self-effacement before a profounder mystery; while theology appears as but a paltry allegory, a clear but specious legend, running its course upon the sands of time. Into this plural mystery, embracing not only the universe but those unique strands of life we call ourselves, it may be that we shall never look. For the religion-seeker this ultimate principle (though there may be more than one) is within or behind the universe, not outside and above it. It is comprised not in a transcendent Being who pulls the world his way, but in the distinct, unfathomed strivings within ourselves. It is a moving, not an unmoved mover. It is not perfect but dynamic; not ruling the universe, yet expressing it to us as divers forms of our experience. In the poetic figure of Mr. H. G. Wells, it is a still small voice, and yet an unseen king.

To forsake, for such a prospect, the assurance of an established faith requires sincerity, humility, and courage. To many the religion of this new quest must seem an inarticulate and truncated affair. It affords neither solace nor the warmth of personal devotion; and he who pursues it is condemned never to know repose. Still, it does permit us to be honest with ourselves, to retain a sense of proportion, and to preserve a habit of detached and humble inquiry. Though we may be destined never to reach the goal, we shall have added to the zest of the adventure the satisfaction which is derived from the fullest and richest experience that life can hold. What more has any religion to offer?

MACMILLAN BOOKS FOR ALL OCCASIONS

Ring-A-Round
By Mildred P. Harrington
Illustrated by Corydon Bell

An anthology for small people with many unusual pictures. An interesting selection and arrangement of new and old verses. $3.00

Told Under the Green Umbrella
Old Tales for New Children, collected by the International Kindergarten Union
Illustrated by Grace Gilkison

Such famous stories as The Three Billy Goats, and The Town Mouse and the Country Mouse, and others not so well known but of the same age interest, are collected in this big fat book with its many gay pictures. $3.00

Hitty: Her First Hundred Years
By Rachel Field
Illustrated by Dorothy P. Lathrop

The Newbery Medal book for 1930. A small doll's own account of her adventures from colonial days to the present. A great favorite with young and old. $2.50

The Cat Who Went to Heaven
By Elizabeth Coatsworth
Illustrated by Lynd Ward

An artist and his cook and a small cat who finally makes her way to heaven. A tale of Japan into which the author has woven many legends. $2.00

Three Dollar Books for Pre-School Reading

Gay nonsense books with many pictures in color and simple text.

Penny Whistle
By Erick Berry

The Little Wooden Farmer
By Alice Dalgliesh

The White Kitten and the Blue Plate
By Inez Hogan

THE MACMILLAN COMPANY
NEW YORK BOSTON ATLANTA
CHICAGO DALLAS SAN FRANCISCO

SO YOUTH MAY KNOW

NEW VIEWPOINTS ON . . . . . LOVE AND SEX

BY ROY E. DICKERSON

A BOOK every young man and woman owes it to themselves to read as an aid in establishing their own philosophy of sex and love. Many say, "Most helpful book on the entire subject."

Modern —— Scientific —— Spiritual

Widely endorsed and recommended by mental and hygiene authorities and by prominent religious educators. Already a best seller. Get your copy today at your booksellers, Y.M.C.A., or send $2.00 direct to

ASSOCIATION PRESS
Publishers of Books with Purpose
347 MADISON AVE., NEW YORK

THE MANAGEMENT *OF* YOUNG CHILDREN

by **William E. Blatz & Helen Bott**

Authors of *Parents and The Pre-School Child*

THE thesis of this book may be stated briefly and simply as follows: How can I, as a parent manage my children so that they will be able to learn how best to live with others?

In her foreword, **Mrs. Sidonie Gruenberg** writes: "The book can be confidently recommended to parents because it is sound in theory and well calculated to help in daily living with children." **$3.00**

MORROW New York

AMERICAN STANDARD BIBLE READERS

General Editor: HENRY H. MEYER, Ph.D., Th.D.
Dean of the Boston University School of Religious Education and Social Service

4-5 years

FIRST BIBLE STORIES

JESSIE ELEANOR MOORE, M.A., *Assistant Editor, Children's Publications, Methodist Episcopal Church.*

Four stories from the Old Testament, chosen because of their childlike elements and told with much repetition of phrases.

Stories in simple language to be read to the child.

An original picture in color for every incident in every story, drawn by HERMAN H. GIESEN.

$1.00

4-5 years

JESUS AND THE CHILDREN

ETHEL L. SMITHER, M.A., *Elementary Specialist, Associate Editor Children's Publications, Methodist Episcopal Church, Writer International Graded Lessons.*

Stories about Jesus and stories which Jesus told, especially those that show His interest in and love for little children.

Stories in simple language, with short sentences and much repetition.

An original picture in color for every incident in every story, drawn by ALICE CARSEY.

$1.00

6-7 years

BIBLE STORIES TO READ

JESSIE ELEANOR MOORE, M.A.,

Simple stories of a few heroes of the Old Testament, selected stories of Jesus, and two stories Jesus told.

Stories in simple words and short sentences for the child to read. A few short, simple, direct quotations from the Bible.

An original full page picture in color for every story drawn by RICHARD A. HOLBERG.

$1.00

7-8 years

STORIES OF LONG AGO

MILDRED J. MCARDLE, *Primary Specialist and Public School Teacher, Writer of the Primary Graded Lessons for the Christian Board of Publication.*

Stories from the Old and New Testaments which especially meet the interest and needs of Second Grade Children.

Words and sentence structure adapted to reading capacity and understanding of this age group. With an increasing number of direct quotations.

Forty-eight original illustrations, mostly in color, by HERMAN H. GIESEN.

$1.00

THE BIBLE PICTURE BOOK

By Muriel J. Chalmers

The author has written 100 Bible Stories selected from the Old and New Testament, stories of interest and importance to children from 8 to 12 years of age. Of no less importance are the 100 full page pictures beautifully printed in 3 colors. 200 pages. Cloth bound. Colored jacket. Size 8 x 10¾. It is an outstanding example of publishing art. Price, $5.00.

381 Fourth Ave. **THOMAS NELSON AND SONS** **New York**

Just published by Minton, Balch & Company

INDIVIDUALISM —OLD AND NEW

by JOHN DEWEY

The most widely read series *The New Republic* has published in recent years is now issued in book form with all of the original articles greatly expanded and much new material added. All those who read the articles will especially want to own the book for the complete and final statement it gives of the thinking of America's foremost philosopher on this all-important problem and controversy of modern times.

Professor Dewey in showing that the old loyalties which gave support, direction and unity to the individual life are lost forever argues for the new set of ideas and ideals by which man may be rescued from his present bewilderment and come into harmony with the corporate age in which he lives.

THE CHAPTERS

I The House Divided against Itself
II America—By Formula
III The United States—Incorporated
IV The Lost Individual
V Toward a New Individualism
VI Capitalistic or Public Socialism
VII The Crisis in Culture
VIII Individuality in Our Day

By arrangement with the publisher, we are glad to announce this Special Offer

Individualism—Old and New
Publishers regular edition. Together with six months of
The New Republic
(*Regularly $2.50*)

$3.50

Including John Dewey's latest work, as yet untitled, which is to appear in The New Republic this winter

(Use this coupon)

The New Republic, 421 West 21st Street, New York City

For the enclosed $3.50 please enter my subscription to The New Republic for six months and send me, postpaid, INDIVIDUALISM, OLD AND NEW, by John Dewey.

Name .....

Address .....

C S 11-30

Now You Can Give Them The BEST Fairy Tales

Best in child-interest
Best for character development

THE WONDER ROAD

Compiled by
STARBUCK, SHUTTLEWORTH *and* OTHERS
The Institute of Character Research
State University of Iowa

The Series
FAMILIAR HAUNTS
ENCHANTED PATHS
FAR HORIZONS

Collection after collection of indiscriminate choice has appeared, but now for the first time there is available, together in one series, the best fairy tales: best for character development, and most interesting from the child's point of view. Weighed, tested, evaluated, for interest and character value, each fairy tale, modern or classic, will delight the heart of any child and promote the desire to emulate what is right and good.

Beautifully bound and illustrated. Each $1.80.

60 Fifth Avenue **MACMILLAN** *New York*

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912

Of CHILD STUDY, published monthly, September through June, at New York, N. Y., for Oct. 1, 1930.

County of New York } ss.
State of New York }

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Cora Flusser, who, having been duly sworn according to law, deposes and says that she is the Business Manager of CHILD STUDY, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in Section 411, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:
Publisher, Child Study Association of America, 221 W. 57th St., New York, N. Y.
Editor, None.
Managing Editor, None.
Business Manager, Cora Flusser, 221 W. 57th St., New York, N. Y.

2. That the owner is: Child Study Association of America, a philanthropic educational corporation without stockholders, 221 West 57th Street, New York; Mrs. Howard S. Gans, President.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

CORA FLUSSER,
Business Manager.

Sworn to and subscribed before me this 15th day of October 1930.

WALTER L. BISHOP, Notary Public, N. Y.
(My commission expires March 30, 1931.)

VOICE TRAINING FOR CHILDREN
LOUISE WEIGESTER
Member of Official Board, New York Singing Teachers Association
Founder of First School for Training Children's Voices
862 Carnegie Hall New York
Circle 1529

FRENCH OUT OF DOOR CLUB
13th Season
Selected Group of Girls for daily afternoon Recreation
SUPERVISED PLAY AND SPORTS KINDERGARTEN WORK
LILLY GRIMM
288 West 92 Street Apt. 6-E Schuyler 7948

SCIENCE FOR CHILDREN
Nature Study groups for children, ages 8 to 12 and 5 to 8. Conducted by a teacher, eight years on the scientific staff of the American Museum of Natural History and Nature Study Supervisor, 1930, Summer Play Schools of Child Study Assoc.
Address
MARY GREIG, 523 W. 121st ST., N. Y. C.
Phone Cathedral 0340

LIVINGSTON SCHOOL
(Boys and Girls, 2-12 yrs.)
Pre-School *Kindergarten* *Primary*
OUTDOOR GROUPS
Morning *Afternoon* *All-Day Plan*
VIOLA ECKSTEIN, Director—608 W. End Ave. (90 St.)
Phone: Schuyler 1636

Montessori School of Flatbush
'The House of Childhood'
500 OCEAN AVENUE, Corner Tennis Court, Brooklyn, N. Y.
Near Church Avenue
MONTESSORI METHOD ELEVENTH YEAR
NURSERY—ELEMENTARY GRADES
CULTURAL STUDIES INDIVIDUAL ATTENTION
FRENCH—MUSIC—RHYTHM—ART
Telephone: Buckminster 4229 Private Motor Service
Mildred Schwalbach, Educational Director

JEFFERSON SCHOOL
A Progressive Day School for Boys and Girls
Kindergarten—Pre-Kindergarten—Primary
SYLVIA J. MARKS, *Director*
23 West 87th Street Schuyler 5060

McBurney School
A day preparatory school for boys with an activity program planned to meet the needs of the individual.
THOMAS HEMENWAY, *Headmaster*
West Side Y. M. C. A.
5 West 63d Street, New York City

The Home School
—nursery and pre-school groups. Outdoor groups conducted under approved methods of progressive education.
Located at 875 Park Avenue, N. Y. C.
For information address
MISS CHARLOTTE KELSEY
Quogue, Long Island

ETHICAL CULTURE SCHOOLS
NEW YORK CITY
Day schools for boys and girls. Pre-kindergarten to college including teacher training and pre-professional courses.
Information from Registrar, 33 Central Park West

Boys and Girls—*Nursery Age to College*
The Walden School
In this modern school children create for themselves a varied and colorful world and develop knowledge and initiative through their own eager interest.
Write for Booklet: 34 WEST 68TH STREET, NEW YORK

Industrial Arts Cooperative Service
519 West 121st St., New York City
Non Profit Making
Materials of all kinds needed by Progressive Teachers and Parents
Send 10c. for Illustrated Catalogue

Afternoon Groups for Boys and Girls and All Day Saturday
Trained Leaders Swimming
Supervised Recreation Skating
Adequate provisions for rainy days Athletics
Crafts and Needlework for Girls
Children called for and returned by Automobile Without Charge
For further information communicate
MRS. MITZI WEINBERGER
310 W. 97th St., New York City Telephone Riverside 0179

ULTRAVIOLET LIGHT AND VITAMIN D IN NUTRITION
By Katharine Blunt and Ruth Cowan
The bones and teeth of the growing child need ultraviolet light and vitamin D. Both natural and artificial sources of these valuable constituents are discussed. $2.50

CHILDREN AND MOVIES
By Alice Miller Mitchell
Mrs. Mitchell knows what 10,052 children think about the movies. Check your observations with hers. $2.00

THE CHILD'S EMOTIONS
The Chicago Association for Child Study and Parent Education
"A remarkable collection of the ideas and opinions of more than a score of men and women who are specialists and authorities . . . arresting . . . stimulating . . . suggestive."—*New York Times.* $2.50

THE UNIVERSITY OF CHICAGO PRESS

The Playroom
220 W. 98th St. New York

PLAY EQUIPMENT FOR THE MODERN CHILD

Mocassin Easel for Home or School includes blackboards, large pads of paper, detachable tray for paints, aluminum paint cups, chalk and eraser. Single easel $12.50, Double easel $15. Made of solid maple.

Send for our catalog of graded toys Nursery School Equipment.

Exhibits arranged for schools and clubs

THE PLAYROOM New York City

HECKSCHER THEATRE
Fifth Ave. at 104th St., Manhattan

MATINEES *for* CHILDREN

SATURDAYS throughout the season at 2:30. Professionally presented production by New York's only Juvenile Guild of the Theatre.

THE PLAYERS and THE HECKSCHER DANCERS October 25th, November 1st, 8th, 15th and 29th (22nd at the Brooklyn Little Theatre). December 6th, "The Wizard of Oz."

Prices 50c to $1.50. Phone University 4860
Special rates to school groups. ASHLEY MILLER, *Director*

The Children's Players

(With an Adult Professional Cast)

Founded and Directed by
ADRIENNE MORRISON

Opening Friday Afternoon, October Tenth at Four O'Clock
at
THERESA KAUFMANN AUDITORIUM
148 East 92nd St., New York City

IN THE FOREST RING
By
William De Mille and Charles Barnard

Performances on Friday Afternoons at Four O'Clock
Repertory of Six Plays

Subscriptions Being Received Now at

9 EAST 46 STREET
Telephone Wickersham 0270

Prices for the Series: Six to Twenty Dollars

PROGRESSIVE EDUCATION

A liberal, humanitarian magazine for the modern educator and parent, reflecting the new tendencies in education and life:

CONTENTS FOR NOVEMBER

WHAT SHOULD COLLEGE STUDENTS LEARN?.....Goodwin Watson
VI. EMERSON, A PROPHET IN EDUCATION.....J. Milnor Dorey
EARTH SCIENCES AND CHILDREN.....Bertha Stevens
THE FOREIGN LANGUAGE, A LOWER SCHOOL PROBLEM.....Helen Ethen Cuttler
A CRITIQUE OF PRIVATE SCHOOLS.....George A. Boyce
FLAMME EMPOR.....Marion B. Burling
RHYTHM IN TERMS OF PROGRESSIVE EDUCATION.....Jacques Dalcroze

Editorial
Recent Books
News and Comments
In the Magazines
News of the Association
Among the New Books for Girls and Boys

Published eight times monthly during the school year by *The Progressive Education Association,* 10 Jackson Place, Washington, D. C. *Ann Shumaker,* Editor; *Dr. W. Carson Ryan,* Advisory Editor.

Each subscription includes membership in the Association, with its professional services for school and home problems, aid in securing positions and locating schools.

PROGRESSIVE EDUCATION ASSOCIATION,
10 Jackson Place, Washington, D. C.
Dept. I. Date.....

Enclosed find my check for $3.00 for which enter my subscription to PROGRESSIVE EDUCATION for one year, beginning with the October, 1930, issue, entitling me to membership in the PROGRESSIVE EDUCATION ASSOCIATION.

Name.....

Address.....

.....

SPECIAL OFFER: With each subscription entered this month, two reprints will be included free. Send for checking list. Send for clubbing rates with other magazines and books on education.

The Editors' Page

COMPANIONSHIP is one of the elemental hungers, and one which in childhood will not be denied. The child will turn his back on the choicest toys, the most loving of parents to find a live playmate with whom he can live in his own world of fancy. Each gives to each and when the play hour is over a different child has emerged. By his choice of friends you may know the child's inner qualities.

HOW far is it possible for parents to set the stage that only good may come of these child associations? Any direct attempt to choose his companions for him will result in rebellion, open or silent. If it were otherwise, there would be still more cause for concern. For the parent to arouse this justifiable opposition is most unwise. Any influence in shaping a child's taste in friends, as in all else, must be indirect, friendly and with understanding. I would say to the parents, set your life on the plane you would have your child also select. It is no use to tell him that you want him to have the Good Boy or the Good Girl for a friend if your personal idea of friendship is selfish, self-seeking, materialistic. What *you* are, he and his friends will be. What shall you do when this child, cherished and loved and unselfishly directed, makes a companion of someone who plainly does not fit? Keep still and watch. Preaching is fatal. Try to understand what force is at work in your child and build up satisfying and stimulating alternatives.

NEVER ask a child to live beyond his means whether it be in intelligence, morality, money or ideals. Do not put your own personality in the stead of your child's. Do not confuse personal preferences with moral principles, a very easy thing to do. Extend that courtesy to the child that you would exact for yourself. Never attack a child's friends but let them prove themselves. There is less danger to a child in associating with a child of lower standards during the brief time when his growth parallels that of the other, than in submitting habitually to the too dominating control of adult authority.

Angelo Patri

CHILD STUDY

A JOURNAL OF PARENT EDUCATION
DECEMBER 1930
VOL. VIII
No. 4

FIFTEEN CENTS THE COPY

ONE DOLLAR THE YEAR

CHILDREN'S FRIENDSHIPS

THE EDITORS' PAGE . . . . . *Angelo Patri* 93
FRIENDS OF THE FAMILY . . . *LeRoy E. Bowman* 95
THE OTHER FELLOWS . . . . *Paul Hanly Furfey* 98
CHUMS AND CRUSHES . . . *Helen D. Richards* 101
PLAYMATES FOR THE GIFTED CHILD *Leta S. Hollingworth* 103
THE CHILD AND SOCIETY . . . *Phyllis Blanchard* 104
PRESCHOOL FRIENDSHIPS . . . *Robert C. Challman* 106
PARENTS' QUESTIONS AND DISCUSSIONS 108
BOOK REVIEWS 110
YEAR'S BEST BOOKS FOR CHILDREN 112
NEWS AND NOTES 116
IN THE MAGAZINES 118

CONTRIBUTORS

Angelo Patri: Educator and writer on problems of childhood.

LeRoy E. Bowman: Director of Extension Activities, Child Study Association of America.

Paul Hanly Furfey: Instructor in Sociology, The Catholic University of America, Washington, D. C.

Helen D. Richards: Teacher at the Ethical Culture Schools, New York.

Leta S. Hollingworth: Professor of Education, Teachers College, Columbia University.

Phyllis Blanchard: Psychologist, Philadelphia Child Guidance Clinic; author of "The Child and Society."

Robert C. Challman: Buckle Fellow in Psychology at Stanford University.

The articles in this magazine are copyrighted and must not be reprinted in whole or in part without permission.

THE FORECAST FOR JANUARY

CROSS-SECTIONS OF CHILDHOOD

SOCIAL FACTORS IN THE INFANT'S ENVIRONMENT
Gladys H. Groves

PROGRESSIVE SCHOOLS
E. E. Langley

HOME AND SCHOOL RESPONSIBILITIES
Mabel Goodlander

TRAINING FOR LIFE
William B. Curry

EDITORIAL BOARD

Zilpha Carruthers Franklin
Josette Frank
Sidonie Matsner Gruenberg
Marion M. Miller
Cécile Pilpel

Cora Flusser
Advertising Manager

Lou MacKibbin
Circulation & Production

Contents of previous issues of CHILD STUDY *are indexed in "The Education Index."*
CHILD STUDY entered as second class matter March 8, 1926, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Copyright 1930 by Child Study Association of America, Inc., 221 West 57th St., New York, N. Y. Monthly, September to June.